

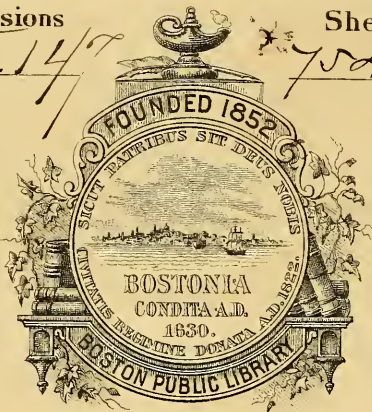
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THE

MEMORIAL SERMON

PREACHED IN THE

Baldwin-Place Meeting House

ON THE LAST SABBATH OF ITS OCCUPANCY BY

THE SECOND BAPTIST CHURCH:

BY

DANIEL C. EDDY,

PASTOR,

With an Appendix.

BOSTON:

GRAVES & YOUNG, 24 CORNHILL.

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MEMORIAL SERMON.

Thou shalt remember all the way which the Lord thy God led thee.—*Deut.* viii. 2.

THIS hour is crowded with contending emotions. It comes to us burdened with the memories of the past, and freighted with hopes of the future. It recalls old associations, brings up old faces, and renews forgotten realities. This old Church, after being on this spot more than a hundred years, is about to take down its tabernacle, fold up its tent, and remove to another home. This is the last Sabbath service we are to enjoy within these hallowed walls. This is the last sermon that will ever be preached from this pulpit. This is the last time that Baldwin-Place Church will ever come here to gather the manna as it falls from God. This is the last convocation of this sacred body on this dear old spot.

It is not to be supposed that the Church can go out of this place without tears of sorrow and sighs of regret. There are ties severed to-day that scores of years have formed. There are associations broken up which have been strengthening for a whole generation. Nobody can forget to-day that Thomas Baldwin and James D. Knowles used to preach here; that hundreds were gathered to Christ here under the labors of Baron Stow; that for more than a century the standard of Orthodoxy was kept flying here amid the storms of error and opposition. The men who have been born to God here, and who have worshipped at this altar, cannot be forgotten. This day seems to be a great gallery of portraits, along which we walk, looking upon the faces and forms of those who once carried the burdens and lightened the labors of the

Church, and who died in hope of the imperishable glory. The records of this Church tell us that Coleman and Wheelock, Adoniram Judson, Sen., Henry J. Ripley, and Irah Chase, were once members here; that about sixty ministers have presided over, or gone out from, this body; the latter, some to the distant East, where, amid the spicy breezes, men worship gods of stocks and stones; some to the West, making its prairies blossom as the rose; and others to the vacant places around us here, blessing New England with their presence and their piety.

The Baldwin-Place Church originated in a love of the Gospel and an adherence to the truth. From the 28th of March, 1665, when Thomas Gould, Thomas Osborne, Edward Drinker, and their associates, covenanted to walk together, and constituted the First Baptist Church, there existed no other until 1743, when James Bownd, John Dabney, and others, entered into covenant, and organized this Church. The cause of the separation does not appear to have been any conviction that a second Church was wanted to supply the demands of a growing population, or meet the exigencies of a city increasing in extent and influence. The origin of this body was a protest against what its founders deemed to be a departure from the Gospel on the part of the pastor of the Church then existing.

After the death of Rev. Elisha Callender, in 1738, the First Church sent to England, and called Rev. Jeremiah Condy to the vacant pastorate, and he was inducted into the office on the 14th of February, 1739. Shortly after his arrival, some of the older and more devout members began to feel the want of spirituality on the part of the minister, and others discovered a looseness in the doctrines he taught in the pulpit. They remonstrated with him without effect, and then appealed to the membership; but the appeal was powerless. The Church had imbibed the false views of the pastor; or his personal influence over them was so great that the aggrieved brethren could obtain no satisfaction. On the 29th of September, 1742, they addressed a letter to the Church, in which they gave their reasons for withdrawing from the communion, and separating themselves from their brethren. They stated the

grounds on which they were dissatisfied with Mr. Condý's doctrine, and expressed the belief that he was an "Arminian," a "Free Willer," holding to a Falling from Grace, and denying Original Sin. They declared their belief that he had denied the doctrines of Election and Predestination, and expressed their dissatisfaction with his way of thinking on that most solemn doctrine of Regeneration. These, and several other points, they made in their letter, and called on the Church to declare themselves on the following articles :—

" 1. Eternal Election.

" 2. Original Sin.

" 3. Grace in Conversion.

" 4. Justification by Faith.

" 5. The Saint's Perseverance."

They professed themselves willing to return to their places in the Church as soon as the body should put itself right on the great doctrines of the Bible. "The Baptist Church," they said, "where you at present worship, was founded on this principle,—Free Grace; or, to vary the phrase, your godly ancestors, the first founders of the said Church, were strict Calvinists as to the points afore-mentioned; nor would they by any means, as we can prove, suffer a Free-Willer or Arminian, if they knew a person so to be, to join with the Church. It is high time, we think,—and we hope you will so think also,—to know what are the principles of the present Baptist Church in Boston, especially as it is feared and rumored that this Church is, in part, gone off from the faith once delivered to the saints,—the faith by which your pious predecessors overcame the world, and which, in them, it is abundantly manifest, worked by love. This, by the grace of God, they held fast in one spirit and with one mind, being in nothing terrified by their adversaries. In this faith your dear godly fathers lived, we know, exemplary, and died triumphantly.

"We would not be understood to think or mean, by what has been said, that truly because the Baptist Church was once Calvinistical, or that because your godly ancestors were of these and such opinions, therefore you are obliged to be so too, without searching, proving, and thinking for yourselves.

By no means. We utterly disclaim such unworthy sentiments. On the contrary, we would have all men use the like liberty as we do ; namely, to judge for ourselves."

To this letter the Church made no reply ; and, in the October following, the brethren opened an independent place of worship, at the house of James Bownd, corner of Sheafe and Snowhill Streets. This house is still standing, and the very room in which the Church was formed is now occupied by one of the members, — Lydia Ames, who was received to fellowship Nov. 1, 1818, during the ministry of him who stands in the history of this body as pre-eminently the man of God. The house is an irregular-shaped wooden building, the interior of which has been much altered since Mr. Bownd died. Many a precious season did they there enjoy, as, without a minister, without an organization, they studied the Bible and looked to God for wisdom. This movement ripened into a Church, which was organized July 27, 1743. Seven persons — James Bownd, John Dabney, Thomas Boucher, John Procter, Ephraim Bosworth, Ephraim Bownd, and Thomas Lewis — united in covenant, and declared themselves a Church of Christ, and the house of James Bownd became the sanctuary of the infant body. "The records of that solemn transaction," says Dr. Stow,* "most clearly indicate that those seven believers had a proper sense of the responsibility which they were assuming, and of their entire dependence upon the divine blessing for the success of their enterprise. They knew not that they should have the sympathy of any human being beyond their own limited circle ; and they had reason to expect that the pastor and the Church whom they then slowly and reluctantly left would treat them as disorderly schismatics. No minister was present to cheer them by a word of encouragement ; no council was convened to extend the hand of fraternal fellowship. They stood alone in the presence of the Head of the Church, and pledged themselves to him and to each other, that they would maintain unshakingly and to the last the standard around which they had rallied, — the standard of evangelical truth and holiness."

* Centennial Discourse, p. 13.

The first minister was Ephraim Bownd, one of their own number, a man of clear and vigorous thought, good understanding of the Scriptures, firm in religious faith, and earnestly pious. He had been baptized by Rev. Ebenezer Moulton of Brimfield, and for some time had led the devotions of the little band. The ordaining council met at Warwick, Rhode Island, Sept. 7, 1743, as the ministers who were to assist in it lived in that vicinity; the Church declaring, by solemn vote, "The said Elders, Wightman, Green, and Moulton, we apprehend to be sound, clear, and zealously affected to the doctrines of Free and Sovereign Grace, and absolutely averse to the Pelagian and Arminian Tenets."

The blessing of God seemed to attend the settlement of Mr. Bownd. Baptisms were frequent, and the additions to the Church numerous, and the Spirit of the Lord manifested approval of the well-begun work.

In June, 1745, the Church, having outgrown the house of Mr. Bownd, removed to Mr. Procter's schoolhouse, "near the junction of Tremont and Court Streets." This schoolhouse must have stood well south of the town that then was; for not long before we find that Samuel Sewall, afterwards Chief Justice of Massachusetts, represented to the General Court "that his house of wood in Boston, where the Rev. John Cotton formerly dwelt, which house is considerably distant from other buildings, standeth very bleak," and prayed for liberty to build "a small porch of wood about seven feet square to break off the wind from the fore door of said house;" which request the Court granted. Mr. Sewall's house was not far from Mr. Procter's schoolhouse, the former being nearly opposite where the Museum building now stands, in the most densely crowded and populous part of Boston. This was regarded as an advance movement; and the congregation increased so that the schoolhouse became too small to hold the people who wished to attend. The necessity of a meeting-house being apparent, and the strength of the Church being adequate to its erection, a small building was built on the spot now occupied by this venerable structure. The house was smaller than the vestry we now occupy, being only forty-five by thirty-two feet, and containing but thirty-two pews; and six

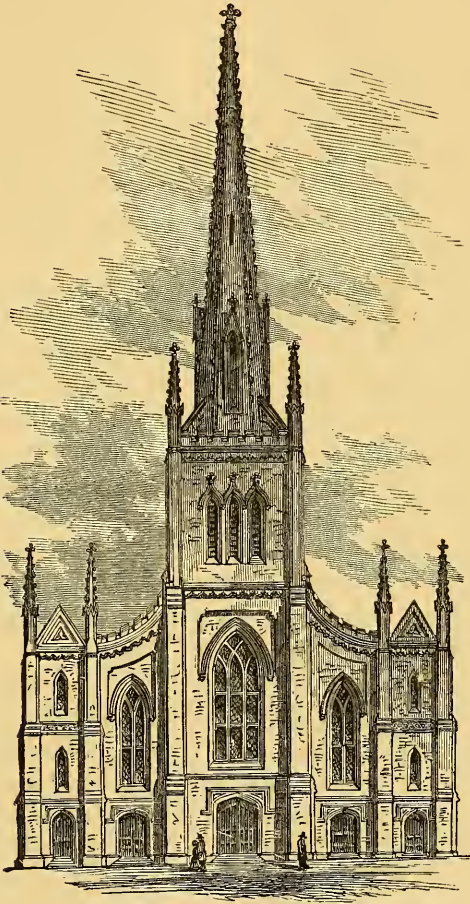
of these were in a gallery over the entrance. Mr. Bownd remained pastor until his death, June 18, 1765. During his ministry of twenty-two years, one hundred and ninety-four persons were added to the Church. The last years of his life were years of great physical weakness and prostration. Afflicted with paralysis, his work ceased before his ministry terminated. He was a good man, and a faithful teacher of religion. "It appears that Mr. Bownd," says Dr. Baldwin,* "was an able minister of the New Testament. Like Apollos, he was mighty in the Scriptures; and the want of human learning was evidently made up by that gracious unction with which God was pleased to favor him."

About a year before Mr. Bownd's death, Rev. Samuel Stillman was invited to become his assistant in the work of the ministry. Removing from Bordentown, N.J., to Boston, Dr. Stillman won the hearts of the people by his eloquence and piety; but, at the end of a single year, he was called to the pastorate of the First Church, made vacant by the resignation of Mr. Condry, which he accepted, and was installed Jan. 9, 1765, about one hundred years from the organization of the Church in Charlestown. The call of the First Church, given under the circumstances, and accepted by Mr. Stillman, together with the fact that several members of this body accompanied him to the parent Church, produced a most unhappy state of variance between the two. For years there was no fellowship or sympathy between them; and Dr. Stillman, though universally popular and beloved, was not permitted to preach in the house until 1772, when the Church voted that such an act might be allowed. It does not become us at this day to sit in judgment on the course of any of the parties to this sad quarrel, which held these Churches apart for so many years.

The First Church held on its way, increasing in strength and power. The house on Stillman Street gave place to a better one on the corner of Hanover and Union Streets, and that, in turn, was abandoned to commercial purposes; and the new and elegant structure rose on Somerset Street, an orna-

* Dedication Sermon, Jan. 1, 1811.

ment to the denomination, the tall spire of which can be seen by the stranger approaching the city in almost any direction.



First Baptist Church.

From 1765 to 1770, the Church was without a pastor, rent and torn by want of harmony within, and surrounded by elements of evil without. The withdrawal of the co-pastor, taking with him some of the best materials in the Church, and his subsequent popularity, which for years gave the First Church the ascendancy, was distracting and paralyzing to this body.

Dr. Stow* very kindly says, "There is no evidence, however, that Mr. Stillman was guilty of any thing dishonorable. He preferred, as would any man, the situation of sole pastor to that of colleague. He saw in the First Church an open field for extensive usefulness, where there was no certainty that, in case of Mr. Bownd's decease, he should be his successor. He had faithfully fulfilled his contract by laboring one year; and he perceived no good reason for declining the proffered situation. Who that considers the history of the two Churches can for a moment regret that Dr. Stillman was forty-two years the pastor of the First, any more than that Dr. Baldwin was thirty-five years the pastor of the Second?"

At length God sent the afflicted Church another pastor, Mr. JOHN DAVIS, of Delaware. He was ordained to the pastoral office, Sept. 9, 1770. For a season it seemed as if the old days were returning. The appearance of new faces in the house of worship, the conversion of sinners to God, the introduction of a kindlier feeling, were all hopeful evidences of good. But God's ways are different from our ways. At the end of two years, Mr. Davis was obliged, in consequence of ill health, to retire from the pulpit, and his dismissal was granted July 19, 1772, six persons having united with the church during his ministry. He died the following year, while travelling on the banks of the Ohio, and went up to God with triumphant hope.†

The third pastor was REV. ISAAC SKILLMAN (afterwards Dr.), who entered upon his labors in 1773. For fourteen years he continued in office, and during that time only thirty-two persons united with the Church. The historians of the Church admit that his administration was not a successful one; and Dr. Stow suggests that his proximity to the captivating preacher who then filled the pulpit of the First Church, and the scattering influence of the Revolutionary War, might, in part at least, account for this want of success. Dr. Baldwin speaks of him as a sensible, learned man, and considered by many as a good preacher, but admits his unpopularity.

* Centennial Discourse, p. 22.

† He died Dec. 13, 1773. His last words were: "In a little time I expect to be with Christ, to see him as he is known, and as he is not known." — Dr. Caldicott's *Narrative*, p. 25.

Dr. Skillman was followed by REV. THOMAS GAIR, a young man of great excellence of character, who had been baptized into the First Church by Dr. Stillman. During his ministry, which lasted only two years, being terminated by death, the house of worship was enlarged, and twenty persons were added to the membership. He was installed April 23, 1788, and died April 27, 1790. The settlement of Mr. Gair was memorable as being the commencement of the era of good feeling between the two Churches. Up to this time, Dr. Skillman had not officiated in any way in the meeting-house of the Second Church since he left in 1764. But Mr. Gair having been converted under his ministry, and the old feeling having, to some extent, passed away, the most amicable relations began to exist between the two bodies, who had one common work and one common faith. Long ere this, it may be remarked, the evil influence of Mr. Condry's views had ceased, and the two Churches held the same apostolic faith.

The death of Mr. Gair was a terrible blow. The Church was recovering from its former difficulties and trials. The young pastor was universally beloved, and his death at that time was deemed a great misfortune. But God knows, men do not; and the death of Mr. Gair opened the way to the pulpit for one, who, without disrespect to others, has given character to the Church, shape and style to its history, and honor to its name, — REV. THOMAS BALDWIN.

Dr. Baldwin was born in Bozrah, Conn., Dec. 23, 1753, and was the only son of his parents, Thomas and Mary Baldwin. His father died while Thomas was an infant; and he was left to the care of his mother, an intelligent and pious woman, who, after the death of her husband, devoted herself to the culture of the mind and heart of her son. When he was about sixteen years of age, his mother again married,* and removed to Canaan, N.H., which was then a settlement consisting of a few scattered families. Here the young man, like Christ his master, wrought at his trade (being a blacksmith), assisting his step-sire, who was blacksmith, carpenter, and miller. While thus employed, he married Miss

* A Mr. Eames of New Hampshire.

Ruth Huntington, a young lady of Norwich, Conn. About five years after this event, he became the subject of that great and gracious change which resulted in so much usefulness to man and so much glory to God. He himself gives us some particulars of this change,* showing how God led him from step to step.

"I had no reason to believe," he says, "that I had ever been the subject of such religious impressions as many others have, during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often, when I had spent an evening, until a late hour, in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: 'What if you should die before morning? What if the judgment day should come?' The answer was, 'I am unprepared for either.' These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious (for I supposed I could be religious at any time), yet I never fixed that time as near at hand. There always appeared some peculiar obstacles in the way, and some sinful propensities to be indulged before I could think of being religious. Thus I lived, from year to year, in a state of awful security and forgetfulness of God."

In November, 1777, God took from him a son between six and seven months old, and his mind was again turned to religious things; but he was not led to Christ until three years afterwards. Let him tell his own sacred story:—

"In the summer of 1780, my mind became at times very uneasy. I had serious thoughts about religion, yet did not feel determined to set about it in earnest. I had a decided conviction that there must be a change of heart, or all the

* In an article furnished for the press after his death by Mrs. Baldwin.

outward forms of religion would be unavailing. Often would I say, 'What shall I do to be saved? How can I come to Christ? Oh that some man would guide me!' Thus I went mourning, from day to day, as without the light of the sun. The world had lost its charms. The pleasures that had heretofore appeared so fascinating now seemed so extremely insipid that I wondered I could ever have thought so highly of them. They not only appeared empty and trifling, but, to a great degree, disgusting.

"After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said, with Jonah, 'I will look again towards his holy temple.' I knelt down, and, in a few broken sentences, tried to send my cries to the mercy-seat. I felt convinced that I had done nothing to merit the divine favor, nor could I do any thing, though I were eternally to perish. This I thought I confessed to the Lord; and, as my last refuge, endeavored to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and then I should return again unto folly.

"Just in the twilight of the same day, I had occasion to walk to a neighbor's house, about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! My thoughts now ran back to Adam in the garden. I thought I would have given the world, had it been at my command, if he had never sinned; then I should not have been a sinner. But now I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time, I was convinced that unless I were made holy I could never be made happy. It appeared that I had a great something to do; what it was or how to do it I knew not. Immediately, as I walked, this passage of Scripture came powerfully into my mind: 'Behold the Lamb of God, which taketh away the sin of the world.' A gleam of hope seemed to come from these words. But I thought they were only

words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time: 'Behold the Lamb of God, which taketh away the sin of the world.' The effect was overwhelming. In an instant, the great plan of mercy through the atonement of Christ was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) '*taken away the sin of the world.*' 'What,' said I to myself, 'is it only to believe in Jesus Christ in order to be saved?' It appeared almost too free and too glorious. It seemed impossible that it should be true. But the more I reflected, the more clear it appeared that this was the Gospel method of salvation. I could not help taking hold of it, and thought I saw in it a glorious consistency with the attributes of God.

"My mind now became calm, but not transported. It occurred to me that this was not such a conversion as I had been looking for. I had expected my distress to be increased until I should see myself hanging, as it were, over everlasting burnings, and that then I should have some discovery of the Saviour; but in what way I knew not. Those sweet words would still recur to my mind, 'Behold the Lamb of God, which taketh away the sin of the world.'"

This conflict of mind continued for a long while. The man's bosom was agitated by contending emotions. God and the world struggled in his torn heart for the mastery. At times he leaned towards the cross, and anon the world presented its charms, and he was swayed by its false attractions. Hope and fear, joy and sorrow, tears and smiles, were his portion. Under the lash of conscience, and the striving of the Holy Spirit, he was ready to exclaim, with the great apostle to the Gentiles, "Oh, wretched man, that I am!" In all the bitterness of his spirit, he realized how hard it is for a sinner to be justified by the law; and when he turned his tearful eyes to Sinai, he saw nothing but lightnings, he heard nothing but thunderings. The gracious change which ensued, the peace which came like a river into his soul, was ample compensation for all he had endured of deep and dark conviction. Once converted, he conferred not with flesh and blood, but

ascended to new heights of glory and grace, and received from God that strength which, in after years, made him so faithful in winning souls to Christ.

But Mr. Baldwin had been educated as a Congregationalist, and a new trial was before him. His mind became awakened upon the subject of baptism. He wished to unite with the Church, but he had lost faith in the rite which had been practised upon him while a babe, and could not rest on that as valid baptism. But how could he break away from the sect he loved? Let him tell us the process:—

“I had been educated in the principles, and what I now consider the prejudices, of the Congregationalists. I had read little on the baptismal controversy, except ‘Dickenson’s Divine Right of Infant Baptism.’ This work had been reprinted with a preface by eight Congregational ministers of the then town of Norwich, one of whom was my great-uncle, under whose instructions I had been brought up. I thought very highly of the work, and had read it with much attention more than once, in order to furnish myself with arguments in favor of infant baptism. These arguments had satisfied my mind until now, when I read the Scriptures with different feelings. I wished to be candid, and to receive the truth wherever I might find it. But, after all, when I perceived that the evidence appeared against my former sentiments, and in favor of the baptism of believing adults only, it required an amazing struggle to surrender the point. I concealed my conflicts from all my Baptist friends, but unbosomed myself freely to several Pedobaptist ministers, hoping that they might be able to remove my difficulties. But all of them proved physicians of no value. I had fully resolved to follow the truth where-soever I might find it. I well knew, moreover, that all my earthly connections were decided Pedobaptists. I endeavored to count the cost, and, though I should forfeit their friendship, felt determined to follow the dictates of my own conscience.

“During my unsettled state of mind, a respectable Congregational minister visited and lodged at my house. In the course of the evening, he introduced the subject of his visit, which was, he said, to invite me to offer myself a candidate for examination before the Association to which he belonged,

with a view to my being licensed to preach the Gospel in their fellowship. But being so far convinced of the correctness of the distinguishing sentiments of the Baptists, I thought it improper to take any step until my mind should be decided. I thanked him for his friendly invitation; but frankly told him the state of my mind. I requested him, if he thought I was in danger of embracing an error, to endeavor to reclaim me. With this view, I requested him to tell me where to find a warrant for infant baptism. He immediately referred to Genesis xvii., and went at large into the ordinary argument founded upon the Abrahamic covenant. After conversing till a late hour, I informed him that I had hoped he would have convinced me that infant baptism was right; but was sorry to say, he had entirely failed. My conscience still preponderated toward the opinions of the Baptists. 'Sir,' said I, 'in this case, what shall I do?' 'Why,' said he, 'if we cannot agree to think alike, we must agree to differ.' We united in prayer, and retired to rest.

"Previously to my baptism, I visited my friends at Norwich, Conn. I then took an opportunity of conversing with my former venerable pastor. He received me very kindly; and when, at his request, I related my religious exercises, was quite melted into tears. But when, towards the close of the evening, he suspected, from some of my inquiries, that my mind was not established in the doctrines of Pedobaptism, he remarked to me, in rather a stern tone of voice, 'Well, Thomas, if you renounce your infant baptism, and are re-baptized, I shall reprobate you, notwithstanding all that you have told me.' I was much shocked at the remark."

The question having been settled in his own mind, he was baptized, in the summer of 1781, by Rev. Elisha Ransom of Woodstock, Vt.

The people with whom he had cast his lot were few and weak, and Mr. Baldwin was led from the first to a more conspicuous part than his natural modesty would have chosen. He was induced to lead in the exercises of the conference room, and exhort in the absence of a preacher.

Soon it became very evident to the Church that he should give his whole attention to the work of the ministry, and the

subject was accordingly laid before him. At first he rejected all such ideas. The ministry was a sacred work, and he shrunk from duties which he deemed himself inadequate to perform. But, in 1783, he was induced to submit to Ordination, under the solemn conviction that God required it of him. The service was performed in Canaan, on the 11th of June. Rev. Samuel Shepherd preached the sermon, and the same brother who led him down into the waters of baptism gave him a solemn charge. He acted as pastor of the Church seven years, during which time he was in labors abundant, like Paul in his own hired house, preaching the Gospel to all who came in unto him. For these arduous toils he received but little compensation, and, while preaching the Gospel, was obliged to apply himself to some extent to a secular vocation. He himself declares that, while at Canaan, his salary did not average *forty dollars* a year. And yet he worked hard, and was a diligent servant of the public. He made long journeys, visited destitute churches, and labored, in season and out of season, to win souls to Christ. He says, in his autobiography, "My mode of travelling was on horseback. In pursuing my appointments, I had often to climb the ragged mountain and descend the deep ravine. These exchanges, from rocky steeps to dismal swamps, were far from unfrequent at that early period of the settlement of this part of our country. The roads are since so improved, that it would be difficult to persuade the traveller now-a-days that they had ever been as bad as the early settlers represent."

At length this Church heard of him, and he was invited to preach in the pulpit vacated by the death of Mr. Gair; and he delivered his first discourse in Boston on the morning of July 4, 1790. The people were at once impressed with the idea of his fitness for the pastoral labors and pulpit ministrations of that place. He labored to the increased satisfaction of the people from July to September, when he accepted an invitation to become the religious teacher of the people to whom he had been preaching the Gospel. He was publicly installed as pastor of the Second Baptist Church on the 10th of November of the same year. Dr. Stillman, of the First Church, preached

the sermon; and, as long as the two preachers remained in the same relations, the most kind and tender feelings existed between them. The two men were remarkably unlike, and yet both were remarkably successful; and to them the whole Christian community looked, as to two of the most laborious and successful champions of evangelical religion. Side by side they stood, stemming the torrent of infidelity and falsehood which, about the close of the last century, swept in upon the Church of Jesus Christ.

For a time the transplanted preacher was but little better paid in Boston than he had been in Canaan. The committee appointed by the Church to extend the call, dated Aug. 22, 1790, signed by Jacob Holland, John Martin, Richard Smith, William Brown, Josiah Bacon, and Joseph Shed, stated the terms of settlement, some of which sound strangely to our ears in this age. "They have," say the committee, "also thought it their duty to engage you six dollars per week for the first six months, and then to increase it as they shall find themselves able; and also to find you all that part of the dwelling-house now occupied by the Widow Gair (excepting the front chamber), together with the improvement of the garden, below the gate; and also to allow you fifteen cords of wood, delivered at the house." Dr. Caldicott states that, "Agreeably to this engagement, at the end of six months, they raised the salary to eight dollars, and not long after to ten, and then to twelve, to fifteen, to eighteen, and then to twenty; this was paid weekly, with punctuality."

The change from the uncultivated wilds of New Hampshire to the refined society of Boston did not lessen the labors of the man of God. In 1803 he became editor of the "*Missionary Magazine*," and continued his connection with it up to the time of his death. He also issued from the press pamphlet after pamphlet in rapid succession. He published three controversial works, besides about thirty sermons on various topics. Twice he discoursed before the Honorable Senate and the House of Representatives, — once on the death of Lieut.-Governor Samuel Phillips, and once on the day of General Election. The honorary degree of A.M. was conferred on him

by Brown University, and the degree of Doctor of Divinity was given by Union College. At the time of his death he was trustee of Columbia College, and also a Fellow of Brown University. Clerical titles, so questionable in their propriety and influence, were not as much used then as now. Dr. Stow, in a semi-centennial discourse delivered before the Boston South Association in 1861, speaking of one of the earlier meetings of the Warren Association, remarks, "Several titled ministers were present, not so many as there are now, but there was no apparent recognition of the factitious difference. 'Brother' Stephen Gano was Moderator, and 'Brother' Thomas Baldwin, Clerk. 'Brother' William Staughton was present, as a messenger from the Philadelphia Association."

Dr. Baldwin was one of the best of preachers, — best in the highest, noblest sense. He was a man of much prayer, of cheerful yet dignified demeanor. He was generous, kind, hospitable, manly. Every work of his hands bore the mark of sincerity; and his memory will be cherished long after that of the mere orator has faded away.

Dr. Baldwin had much to do with the progress of his denomination in New England; and his influence has not ceased, and will not until long after the present generation has descended to the grave. Many of the sermons of Dr. Baldwin were delivered without notes, and were full of strong thoughts, appropriately if not eloquently expressed. He seldom made a random speech, or preached an ineffective sermon. Hence he was always acceptable in the pulpit, and in the public assembly never failed to give a hallowed impression to each exercise. He sometimes wrote poetry, though without much success. One of his hymns, of which we give a few verses, however, continues to be sung, and has often enlivened the social and public gathering. It has much more of the spirit of Christian love and kindness than of real poetical genius: —

From whence doth this union arise
That conquers our hatred by love, —
That fastens our souls in such ties
As nature and time can't remove?

It cannot in Eden be found,
 Nor yet in a paradise lost;
 It grows on Immanuel's ground,
 And Jesus' rich blood it did cost.

My friends are so dear unto me,
 Our hearts are united in love;
 Where Jesus is gone we shall be,
 In yonder bright mansions above.

Than why so unwilling to part,
 Since there we shall all meet again?
 Engraved on Immanuel's heart,
 At distance we cannot remain.

With Jesus we ever shall reign,
 And all his bright glories shall see;
 And sing, Hallelujah, Amen!
 Amen, even so let it be.

Dr. Baldwin was also the author of an excellent baptismal hymn, which is found in our collections:—

Come, happy souls, adore the Lamb,
 Who loved our race ere time began,—
 Who veiled his Godhead in our clay,
 And in an humble manger lay.

To Jordan's stream the Spirit led,
 To mark the path his saints should tread;
 Joyful they trace the sacred way,
 To *see the place where Jesus lay.*

Immersed by John in Jordan's wave,
 The Saviour left his watery grave;
 Heaven owned the deed, approved the way,
 And blest *the place where Jesus lay.*

Come, all who love his precious name,—
 Come, tread his steps and learn of him:
 Happy beyond expression they
 Who find *the place where Jesus lay.*

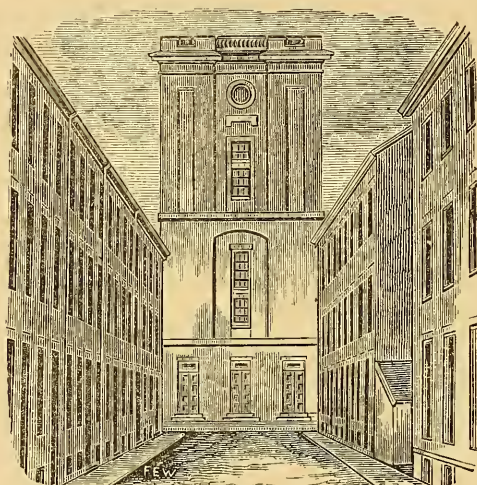
During the pastorate of Dr. Baldwin, a period of thirty-five years, 826 persons united with the Church; the old building

was removed, the last sermon being preached in it April 22, 1810, from Psalm liv. 2, 3: "Enlarge the place of thy tent, &c.;" and this edifice was built, which the pastor dedicated, Jan. 1, 1811, preaching from Hag. ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace."

The old house had been twice enlarged, — once during the ministry of Mr. Gair, and again during the ministry of Dr. Baldwin. "From the date of his installation," says Dr. Caldicott in his narrative,* "commences the prosperity of the Church, which continued with but little interruption for years. In a short time the congregation had so increased that the edifice became too small to accommodate the hearers; and it was found necessary again to enlarge it, which was done by dividing it, and adding eighteen feet in the middle. The work was commenced Sept. 18, 1797, and finished Nov. 30 following, — Thanksgiving Day. The house was embellished by a beautiful clock, the donation of Mr. John Hoffman, by an elegant cut-glass chandelier, imported from England, and the communion service was so enlarged, by purchases and donations, as to be worth \$551.44." Speaking of the new house, the same authority says, "In the spring of 1810, the congregation had become so large that fears were entertained of their safety, on account of the supposed weakness of some parts of the old meeting-house, and steps were therefore taken towards the erection of a new one. This work was undertaken the same year. The old house was taken down and removed. The corner-stone of the new one was laid by the pastor's own hand, Monday morning, May 28, 1810, at ten o'clock. The walls were laid in solid clay, to the depth of from ten to twenty feet below the brick work; the house was eighty-five feet by seventy-five, exclusive of the porch, which was thirty-eight by eighteen. The tower was sixty-four feet high. It was originally intended to have a handsome cupola. On the lower floor were one hundred and forty-two pews, and forty-four in the galleries, — in the whole, one hundred and eighty-six. The whole expense, exclusive of the land, was about twenty-four

* Pp. 29, 30.

thousand dollars. This house, with the exception of the alterations since made, is the same in which the Church now worships. The house was dedicated by solemn and somewhat imposing services on Jan. 1, 1811. It is supposed that more than three thousand persons were present at the dedication."



Baldwin Place.

During the thirty-five years of Dr. Baldwin, that remarkable revolution in theological opinions, which almost swept New England Orthodoxy out of existence, occurred, and, amid the howling of that storm, the two Baptist Churches, side by side, held up the banner of the cross with unflinching devotion, and to them evangelical views are indebted for much of the strength and permanence they have to-day. Very interesting would be a volume of his wise sayings, and the interesting incidents connected with his ministry in this place, which was crowded with touching things.*

* The following anecdotes of Dr. Baldwin, which we believe are well authenticated, will give us a view of certain peculiarities possessed by the good man to an eminent degree. The first dates far back in his early history:—

During his ministry at Canaan, on a certain year, there was such a failure of the corn crop in the town, that the inhabitants were obliged to go to a neighboring town for a supply. A benevolent individual in Enfield, a short distance from Canaan, had a large quantity on hand, which he resolved to sell to the poor that had no horses, and therefore could not well go as far as Lebanon, where there was an abundance, which those

At a social festival at Baldwin-Place Church, held a few years since, in which many of the members of olden time united, Rev. Levi Tucker, D.D., at that time pastor of the Church, since deceased, made the following statement: "Fifty-six years ago there came three tall young men from a distance of ten miles in the country, requesting baptism of Dr. Baldwin, and admission with the Second Church. The rite was to be performed after the morning service, in the Mill-Pond, which then laved the foundations of the house. A miller who owed the Baptists a hearty grudge, and was eager to inflict his spite upon them, staid away from his own meeting that he might drain the pond. The baptism could not be performed, and the young men requested that it might be administered in the pond at South Reading. The Doctor consented, and, in the face of threats of personal violence, celebrated for the first time in those waters, which have since been styled the Enon of that vicinity, the ordinance of baptism. The wrath of the miller disseminated the truth, and was made an occasion of the founding of a Church in South Reading. He himself, afterwards residing in that place, was, through the preaching of a Baptist minister, convinced of sin, converted, and zealously, like Saul, supported the faith which he once destroyed. Two of those three tall young men are present."

Dr. Baldwin died while absent from Boston. A few days

who had horses could easily obtain. One of the most thrifty inhabitants of Canaan went on his horse and applied for corn, which, for the reason stated, was firmly refused. Returning home in high exasperation, he passed Elder Baldwin, employed on the roadside at his secular vocation as a carpenter. Reining up, and addressing the Elder, he declared that he wished he was a devil, that he might have the pleasure of tormenting in hell the man who refused to sell him the corn. "Stop! stop!" exclaimed the Elder, "you only want the right kind of a foot to be one already;" and, brandishing his broad-axe, added, "Put it up here on the block, and I will make you one in a minute" — a cloven one. The man spurred up his horse without replying, and was out of sight as soon as possible.

The doctor, while riding along in his carriage, met a teamster of a sulky disposition, who was inclined to use the advantage which his heavier vehicle gave him, and refused to take one side of the road, which at that spot was quite narrow. The doctor came to a stand-still, and, looking at the fellow, said, —

"Sir, if you do not get out of my way, I will serve you as I did a man a few days ago."

"How was that?" said the teamster.

"I got out of his way," was the ready and good-natured reply.

Dr. Baldwin would, at any time, sooner give the entire road than engage in a quarrel.

before his death he started for Waterville, to attend the College Anniversary in 1825. He preached at Hallowell on the preceding Sabbath, and arrived at Waterville on Monday. He retired early in the evening, and slept quietly two hours, and awoke; and then, with a single groan, the spirit fled to the God who gave it.

The tidings spread through the crowds of people who on the following morning arrived to attend the public services of the college, that Baldwin, the loved and honored, was no more. The smiling countenances of the people were exchanged for gloom and tears, and what was designed as a joyous festival was converted into a season of lamentation. The corpse was borne back to Boston, enclosed in a leaden coffin, and on Friday the mournful procession arrived in the midst of a loving, weeping people. The funeral services were held in this house, which was filled to overflowing with a tearful congregation. Rev. Dr. Sharp preached a discourse from the words, "He was a good man;" and the body was borne to its long home. Thousands followed to the grave, of all sects and parties; and for months, "the mourners went about the streets."

I have dwelt thus at length upon the life and ministry of Dr. Baldwin, because his name is associated with the Church so intimately, and because his ministry, under God, lifted it out of the condition in which it was left at the death of Mr. Gair, to a position of influence and independence.

The sixth pastor was Rev. JAMES D. KNOWLES, who had preached here as a supply previous to the death of Dr. Baldwin; and when that venerable servant of God ended his work, the hearts of the people naturally turned to Mr. Knowles as his successor, and he was ordained Dec. 28, 1825, the sermon being preached by Rev. Irah Chase of Newton, from Matthew xvi. 26.

Dr. Stow speaks of Mr. Knowles as having some "traits of character that fitted him, perhaps better than any other man on the continent, to be the successor of the incomparable Baldwin. His natural temper was peculiarly amiable; his feelings were uniformly kind and tender; he was ever gentle, mild, and forbearing; he loved peace, and for its maintenance would sacrifice almost any thing but truth and conscience. In

equanimity amidst disturbing influences, I never saw him surpassed. He was ever cool and deliberate in forming his opinions, and therefore he seldom had occasion to alter them. No man was firmer than he in the maintenance of the right and true; while in matters that involved no important principle, no man was more flexible and conciliatory. On him rested the mantle of his departed predecessor; and, taking up the work of the pastor just where that man of God had left it, he went forward with a prudence, and a judiciousness, and an efficiency, that commanded general admiration."

Repeatedly did Mr. Knowles have the pleasure of seeing the work of God revived in the Church, and his ministry, which lasted seven years, was crowned with rich blessings. During those seven years, three hundred and three persons were added to the church, many of whom entered by baptism. Mr. Knowles resigned his pastoral office, in consequence of failing health, in Sept. 1832, and became professor in Newton Theological Institution, which service he performed until the 9th of May, 1838, when he died of a malignant disease which he contracted while attending missionary meetings in New York. He died universally lamented, and his memory lingers to this day as a sweet fragrance. His ministry, though brief, was effective, earnest, spiritual, and successful.

Mr. Knowles was followed by Rev. BARON (now Dr.) STOW, who, at the time, was settled in Portsmouth, N.H.; and he was installed Nov. 15, 1832, Mr. Knowles preaching the sermon on the occasion from 1 Pet. i. 24, 25. What Dr. Stow says about the fitness of Mr. Knowles to follow Dr. Baldwin may well be said of his fitness to follow them both. He brought to this pulpit some of the most excellent traits of both of these men, and deepened and made lasting their work. The ministry of Dr. Stow continued fifteen years and three-fourths; and the Lord blessed him mightily, and he met here with more tangible and decided success than did his predecessor, Dr. Baldwin. During his ministry, nine hundred and fifty-one persons united with the Church. Several precious revivals of religion were enjoyed, and among them that which occurred in connection with the labors of Rev. Jacob Knapp in 1841-2. The power of God seemed to attend

the labors of Dr. Stow to a remarkable degree. The Church enjoyed great prosperity, and were united and harmonious in all their actions. Not only was the Church built up, but other changes occurred. "In 1842," says Dr. Caldicott, "a very extensive and important alteration was made in the meeting-house. The audience-room being then where the vestry-room now is, — the vestry being in a small and inconvenient building where the house of Rev. Phineas Stowe now stands, and the Church feeling the need of suitable committee-rooms, as well as of a larger vestry, — it was resolved to raise the roof of the house, and elevate the walls, so as to place the audience-room where it now is, and to convert the former one into vestries, committee-rooms, &c. To pay for this, as also to liquidate a debt of about four thousand dollars, some of the society's property was sold: the Church voted two thousand dollars from its funds, and yet the cost of the alteration so much exceeded first estimates as still to leave a debt upon the society of some seven thousand dollars, the payment of which having only been provided for during the year past (1853)."

When Dr. Stow had been pastor of the Church about eleven years, the change of population from north to west and south commenced, and the society began to decline. So great was the tide of emigration, that the pastor became discouraged, and foresaw the day when Baldwin Place would be deserted, and extinction or removal would take place. What he foresaw more than twenty years ago is to us a present reality. What he predicted has come to pass; and we have been forced to adopt the plan of removal to prevent extinction. Failing in health, discouraged in his labors, Dr. Stow resigned July 1, 1848; taking with him, to Rowe Street, some very efficient members of this body, but followed with the respect, kind wishes, and esteem of the Church and congregation, who regretted his departure, and deplored his loss.*

The ministry of Dr. Stow was emphatically a *living* ministry. The Church, during all that period, was intensely active. Discipline was carefully maintained; evening meet-

* An interesting letter from Dr. Stow will be found appended to this discourse.

ings were well sustained; the social element of the Church was well developed; the audiences on the Sabbath were large and appreciative; the Sunday school was in successful progress; conversions were frequent; well-proportioned, symmetrical Christian character was a marked feature of the membership; benevolent operations were steadily carried forward; the Gospel prevailed against error, and Zion rejoiced in the Lord God of Israel. Whatever this pastor's success might have been before, during his ministry here it was signal and glorious.*

The people here did not take the same sombre view that Dr. Stow did, and little thought was entertained of abandoning this old spot; but, gathering strength for another trial, the Church invited Rev. LEVI TUCKER, D.D., of Washington-street Church, Buffalo, to the vacant pastorate. He accepted the call, and at the close of the year 1848 commenced his labors. For a time he was very successful. The house was crowded; the Church was revived; baptisms took place, and there seemed to be a tide of prosperity setting in. The hopes of the people rose, and all things seemed to be doing well. But this state of things did not long continue. The pastor, in less than two years, lost his accomplished and excellent wife by death: his own health failed; and he was obliged to resign his charge, which he did, Sept. 2, 1852, for the purpose of seeking rest and relaxation in foreign lands, from which he returned only to die. His death occurred at Cincinnati, N.Y., Aug. 20, 1853. His remains were brought to this city; and his funeral service took place in this house, Dr. Stow preaching the sermon from 1 Sam. xx. 3; and Drs. Neale and Beecher, and Rev. Mr. Bosworth, taking part in the exercises. He was buried at Woodlawn Cemetery, in the Church lot by the side of his wife. During his ministry of three years and two-thirds, one hundred and eighty-seven persons united with the Church; and some of the present members remember him with gratitude as their spiritual parent and friend.

* Dr. Stow was born in Croydon, N.H., June 16, 1801. He graduated at Columbian College, D.C., in 1825; was ordained at Portsmouth, N.H., 1827. Previous to his ordination, he edited the *Columbian Star* two years. His ministerial life has been spent, thus far, with three churches.

Rev. THOMAS FORD CALDICOTT, D.D., then pastor of the First Church, Charlestown, was called to the pulpit, and commenced his work Nov. 1, 1853. His ministry was successful, and one hundred and ten persons united with the Church; plans of benevolence were formed that are in operation up to this time; various good projects were started to advance the interests of Zion, and Dr. Caldicott resigned Jan. 8, 1858, and is remembered as an active and laborious pastor. He loved work himself, and infused a love of work into the people. He is now pastor in Toronto, C.W.

The tenth pastor was Rev. JAMES BELCHER, called from the Church in Ellsworth, Me. He assumed the pastoral office Dec. 7, 1858, and resigned July 16, 1861. During his pastorate, Rev. Jacob Knapp was invited to visit the church a second time; and for some weeks he labored, but without much success. There seemed to be a want of harmony with him, that caused his visit to be a positive failure. About the same time, the Church united with other Churches in an outside effort, meetings being held at Tammany Hall, a room in the National Theatre building; but the effort was soon abandoned. About fifty-six persons united with the Church during Mr. Belcher's ministry.

Rev. STEPHEN REMINGTON was the next pastor, Rev. J. C. Stockbridge, D.D., having supplied the pulpit several months after the retirement of Mr. Belcher. The installation of Mr. Remington took place Oct. 28, 1862. Several of the pastors who assisted in the service were convinced that his ministry would be short; they being sure that the Church could not live in its present location. Dr. Hague, who gave him the Hand of Fellowship on the occasion, told him that he had "no future" in Baldwin Place. But for months he labored on, turning every stone, using all the means in his power, and at the end of seventeen months resigned, convinced that it was useless longer to contend with Providence. The additions were small, only four having joined the Church during his brief pastorate.

The Church had now reached the crisis of its history. That matters could not go on so very long was evident; and the future of Baldwin-Place Church became a problem. To continue worship in Baldwin Place seemed almost impossible.

The Protestants who once had filled the house had moved away; and their tenements were occupied by people who never enter a Protestant house of worship. The income from rents had become small, a few were bearing many burdens, and some change seemed a necessity. But a removal appeared almost as difficult. Most of the members lived in Chelsea, Charlestown, or at the extreme North End, and could not follow the Church to the South End, where only was room for it, and where only it could find a new lease of life. To God the Church went in its extremity. Before Him the case was laid, and on Him the burden was rolled. Soon it became the conviction of a majority of the brethren and sisters that a removal to South End was the only thing that would save the history of the Church from a speedy termination. When this conviction was reached, there was but one mind. All hearts united; and the vote to change the location to the south part of the city was nearly or quite unanimous. It cost a struggle to come to this resolution; but, when duty seemed clear, there was no hesitation, and the sacrifice was made. The necessary preparations were entered upon at once to dispose of the property, and change the location of the Church.

With that change in view, the present pastor was called, and was installed Dec. 25, 1864. Since then the house has been sold to the "Union Mission and Home for Little Wanderers," a corporation of gentlemen who propose to make themselves useful among the children that are neglected and outcast. The society sell the property for \$20,000, and retain the organ, pulpit, carpets, and all the furniture. It is pleasant to know that this meeting-house, which is a sacred spot to so many, is not to be converted into a brewery, a stable, a foundery, nor a Church where error will be taught, but into a home for little wanderers.

The last baptism occurred here on Sunday, Jan. 29, 1865; Miss Harriet C. Kennard, whose father and mother, now in heaven, were both members here, was the candidate. The last Sacrament of the Lord's Supper was this afternoon, and the last discourse here is now being preached.

In reviewing the history of the Church, there is much to instruct and encourage us. What great things have come from a

very small beginning ! What wonders have perseverance and piety wrought here ! For a long time the Church was in affliction. At the time of the death of Mr. Davis, the second minister, the number of members was but fifty, one-half less than when Mr. Bownd died, seven or eight years before. When Mr. Gair died, and Mr. Baldwin took his place, after a history of nearly forty years, the membership was only eighty-nine. Dr. Baldwin left it four hundred and forty-five ; Dr. Stow left it six hundred and seventy-nine ; Dr. Tucker left it seven hundred and twenty. It is now but three hundred and sixty, and these are scattered far and wide.

From 1743, for many years, this Church claimed to be the First Church. This claim was based upon the fact that those who came out from the main body held to the old doctrines of the Baptists, while those who remained, it was alleged, had departed from them. In time, however, the claim was abandoned ; and in 1834, an act of the Legislature gave this body the name it bears to-day, — Baldwin-Place Church. Whatever right the Church may have had, or supposed itself to have, under ecclesiastical law, to the name it retained so long, no one can regret that it abandoned it in a spirit of generous fraternity to the old Church, which, on the seventh day of June, in the present year, will celebrate its second centennial anniversary.

Dr. Baldwin used to baptize in a mill-pond near the house, which some of you will remember. The baptistry was first introduced in 1833, soon after the installation of Dr. Stow, and has been in constant use ever since ; more than a thousand persons having been baptized in it. It will be taken out, and removed to the new Church, still to be a baptismal sepulchre for such as shall be buried with our Lord.

The hymn-books that have been used are Sternhold and Hopkins and Tate and Brady, employed down to the time of Mr. Davis ; Watts's Psalms and Hymns, used from the time of Mr. Davis until the introduction of the "Psalmist," prepared by Dr. Stow, then pastor, and Rev. S. F. Smith, D.D., a former member of the Church : and the latter book is now in use.

It may be worthy of remark, in this connection, that the singing in Baldwin-Place Church has long been an attractive

feature in the worship of the sabbath. A fine organ, built by Appleton, was introduced into the house in 1834. General B. F. Edmands has been connected with the choir for forty-four years, and has acted as chorister for more than thirty-five years. Such an instance of permanency is rarely found in these shifting, changing days. It is due to General Edmands to say, in this connection, that an effective and excellent choir has been maintained in periods when the Church was most depressed.

The Church sought and obtained admission to the Warren Association in 1772; in 1811 it was one of the Churches that organized the Boston Association; and when, in 1849, that body was divided, this Church took its place as the second in age in the Boston North. If ever the Church should unite with the Boston South Association, within whose geographical limits its new edifice will stand, that will be the fourth association to which it has belonged, and it will be the oldest Church in that body.

Besides the pastors whose honored names have been enumerated to-day, the roll of the Church shows a goodly number of ministers, once members here, who have served God with fidelity. And among them we may mention the following:

NATHANIEL KENDRICK, D.D., who was licensed by the Church in 1803; and, after pastoral labors in Lansingburgh, Middlebury, Vt., and Eaton, N.Y., was elected to the Theological Professorship in Madison University in 1822, and for twenty-five years filled that post, dying in 1848.

ASA NILES, baptized by Dr. Baldwin, and ordained at a meeting of the Warren Association, held at Warren, Sept. 11, 1805, his pastor preaching the sermon from 2 Tim. ii. 1. He was settled at New Salem, several other places, and died many years ago. A good man.

WILLIAM BENTLY, called "Father Bently," and well known by the older people of our denomination. He spent most of his life in the State of Connecticut. He was at one time pastor of the First Church in Worcester. He died at Wethersfield, Conn., at a very advanced age; and Dr. Turnbull preached his funeral sermon.

DANIEL CHESSMAN was ordained as pastor of the Church in

Warren, R.I., March 5, 1818. Rev. Dr. Baldwin preached the sermon. Mr. Chessman served the Master well in several pastorates, and earned a good degree, and died in triumphant hope,—a good minister of Jesus Christ. He was a pastor in Lynn, and Hallowell, Me.; and in his pulpit, Dr. Baldwin preached his last sermon.

JAMES PARSONS was ordained to the work of an evangelist at Newport, N.H., Oct. 7, 1819, and afterward settled at Cole-raine, and several other places.

THOMAS B. RIPLEY, baptized by Dr. Baldwin, who preached his ordination sermon, July 24, 1815, at Portland, Me., from Col. iv. 17. He has been for many years city missionary in Portland, where he has been the means of great good.

ISAAC CHILD was baptized by Dr. Baldwin, and for many years has been in the spirit-world. He was esteemed and loved by the Christian people with whom he associated.

BARNABAS BATES, an able man, but somewhat eccentric. He afterward deserted our views, abandoned the Baptists, and labored to deny what he aforesaid built up. He was at one time settled at Bristol, R.I.

REV. DAVID GODDARD, father of an eminent missionary of the same name. He was ordained to the pastorate of the Baptist Church in Wendell, Jan. 24, 1814, and for many years was a faithful and devoted minister of our Lord Jesus Christ. His son arrived at Singapore, June, 1839.

JAMES COLMAN, the companion of Edward W. Wheelock in his voyage from this country to the East. He was born in Boston, Feb. 19, 1794, was baptized into this Church by Dr. Baldwin in Oct. 1804, at the age of ten years. When the Third Church (now Charles Street) was formed, in 1807, he went out with others to constitute it. He died July 4, 1822, at Cox's Bazar, Arracan.

EDWARD WILLARD WHEELOCK lies sleeping beneath the waters of the Bay of Bengal. He was baptized by Dr. Baldwin in the sixteenth year of his age. In 1817 he was appointed a missionary to Burmah. In his application he says, "Oh, if it is consistent that one so unworthy and so unqualified as myself should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the

most ardent desire of my soul, that can, in this world, be gratified! To deny me this would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I had rather be a missionary of the cross than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honor; but let me enjoy the sweet satisfaction of directing the poor pagans to the 'Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honor. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried."

He lived to reach his field of labor; but his mental system, receiving a severe strain, failed, and he was soon called home. He was on his way to Calcutta from Rangoon, when he came to his end in a moment of delirium. The following paragraph will explain it all: "On the 20th of August, 1819, while Mrs. Wheelock was engaged in writing, and he, to her, apparently asleep, she heard the water-gallery door close; and looking around, saw that he was gone. She sprang to the door, and, opening it, found, to her unspeakable grief, he had vanished from her sight forever."

Colman and Wheelock were ordained in this house Sept. 10, 1817. Rev. Mr. Chaplin, of Danvers, preached the sermon, Dr. Baldwin gave the charge, and Dr. Sharp the Right Hand of Fellowship. Messrs. Winchell, Grafton, Bolles, and Williams united in the service.

HENRY J. RIPLEY, D.D., author of several volumes of Notes on the Various Books of the Bible, and several other works, was baptized by Rev. Dr. Baldwin, his esteemed friend. He graduated at Harvard College in 1816, studied theology at Andover, was ordained in this house, Nov. 7, 1819, Dr. Baldwin preaching the sermon; and from 1826 filled a Professor's chair at Newton. His connection with the Institution lately ceased; and hundreds of young men will remember him with affectionate regard as a kind friend and faithful teacher.

REUEL LOTHROP was baptized by Dr. Baldwin, and for a time was settled at Cavendish, Vt. His course was not such as to reflect honor upon the Church which sent him forth.

ADONIRAM JUDSON, sen., formerly a Congregational minister, and father of the apostle to Burmah. He was a Congregationalist, and at various periods was settled at Malden, Plymouth, and Newton. He was baptized in 1817, together with his wife and daughter, by Rev. Dr. Baldwin. He was afterward settled at Nobleboro', Me., and died Nov. 25, 1826. He was a man of considerable culture and biblical attainments, and a humble, sincere Christian.

ELISHA S. WILLIAMS, son of a Presbyterian minister, graduated at Yale College, and became pastor in Brunswick and Beverly, where he labored many years. He came to Boston in the decline of his life, and died in Beverly at an advanced age, a man of great rectitude and piety. From 1812 to 1827, he was a member of this Church. He was born in 1757, graduated in 1775, baptized by Rev. Eliphalet Smith, ordained in 1799, and died in 1845.

STEPHEN LOVELL united with this Church by letter, and was settled for some time with the Church at Cambridgeport, and finally became editor of the "Olive Branch," a literary paper, which has ceased to exist. He was not connected with the Baptists at the time of his death.

IRA H. CHASE, D.D., born in 1793, graduated at Middlebury College, 1814, educated in theology at Andover, united with this body by letter. He was ordained in 1817 at Danvers, during a session of the Boston Association, and, after spending some years as a missionary in the West, became a Professor in the Theological School in Philadelphia, which was afterwards transferred to Washington. In 1825 he became connected with Newton Institution, and continued a Professor there until 1845. He died in 1864, universally lamented by the denomination of which he was one of the most distinguished scholars.

STEPHEN CHAPIN, D.D., ordained a Congregationalist, after having studied theology under Dr. Emmons, of Franklin, and settled in Hillsborough and Mount Vernon, N.H. The Half-way Covenant led him to review his position; and, in the study, he became a Baptist, and was baptized by Dr. Baldwin in 1818. The following year he became pastor of the Church in North Yarmouth, but soon accepted the chair of theology in Water-

ville College, in which he continued until 1828, when he was elected President of Columbian College, which position he filled until 1841. He died a few years afterward.

ALVAH WOODS, D.D., for a time a professor in Brown University, afterwards President of Transylvania University, Kentucky, and then of Tuscaloosa University, Ala. His later years have been spent in retirement at Providence.

JAMES A. BOSWELL studied with Dr. Chaplin, of Danvers, and afterwards ordained as pastor in that town; preached at various places, with much usefulness; and died at Bow, N.H., leaving an unblemished reputation and a precious memory.

S. C. DILLAWAY was ordained at Charlestown as an evangelist. Dr. Baldwin preached the sermon from Eph. iv. 8, 11, 12. He was settled in Randolph and other places, but long since went to his rest.

LEWIS E. CASWELL, baptized by Dr. Baldwin, July 6, 1817, received by this Church in 1829, was settled five years in Meredith, and eight years in Ware, N.H., but has spent most of his life in city mission work. He is still a member of the Church, and usefully employed in ministering to the necessities of the poor. He has been very active in the temperance reform and in the antislavery cause.

B. F. FARNSWORTH, D.D., came to this Church by letter, and spent most of his life as a teacher of youth. He was for many years Principal of the New Hampton Institution, and afterwards President of Georgetown College. He was editor, for a time, of the "Christian Watchman." He died May 4, 1851, near Lexington, Ky., after a long illness.

WILLIAM COLLIER, for many years a most excellent city missionary. Mr. Collier was, for three years, pastor of the Gold-street (now the First) Baptist Church, in New York. He was installed as pastor of the First Church, Charlestown, May 3, 1804, where he continued fifteen years and four months.

CALEB B. SHUTE was baptized by Dr. Baldwin in 1825, just before the death of the venerable pastor. He was ordained at Dunstable, and was for several years in the Sabbath-school Depository in Cornhill, and made himself useful to Zion. He is now dead.

LEMUEL PORTER, D.D., died at Chicago, where he was acting

as district secretary for the American Tract Society, in 1864. He was baptized by Dr. Baldwin, graduated at Waterville College, and became pastor of the Worthen-street Church, Lowell, where he remained sixteen years. He subsequently removed to Pittsfield, where he was settled for several years. He was also pastor of the church in Bloomington, Ill., for a short time. He was a useful and laborious minister.

SAMUEL FRANCIS SMITH, D.D., a poet and preacher, who was born in Boston, 1809, graduated at Harvard, 1829, ordained as pastor of the Baptist Church in Waterville, Me., in 1834, after which he was elected Professor of Modern Languages in the college, where he continued until 1842, when he removed to Newton, and became pastor of the First Church. Dr. Smith was the author of the beautiful hymn "America," one of the compilers of the "Psalmist," and for a long time the editor of the "Christian Review." He was baptized at an early age.

JOHN PEAK, a godly man, who, after various settlements, afflicted with a grievous lameness, sought rest in the bosom of this Church. He was one of the pioneers in Baptist work in New England, labored long and well for the Master, and died, leaving a fragrant memory and blessed influence. He was one of those fathers who labored hard, with little compensation, laying the foundations of our history. He was pastor in Newburyport for many years.

JOSEPH W. EATON was baptized by Rev. Mr. Knowles. He graduated at Harvard University, pursued a course of study at Newton, and, on graduating, took the pastoral charge of the First Church in Lowell, as the successor of Rev. E. W. Freeman. He was subsequently settled with the churches in Springfield, Keeseville, N.Y., Danversport, and other places. He yet lives; but, by ill health, is laid aside from pulpit labors.

NATHANIEL HERVEY, baptized by Rev. Mr. Knowles, and after preparatory studies, graduated at Newton in 1833. On entering the ministry, he settled at Westboro', Medford, East Cambridge, Andover, and some other places, where he was largely useful. Embracing the doctrines of William Miller, Mr. Hervey preached them for some years; but at length returned to the denomination which he left, and died in its communion in 1855.

MARTIN T. SUMNER was baptized by Rev. Mr. Knowles, and graduated at Brown University. From this Church he was dismissed to the Second Baptist Church in Richmond, Va. He was ordained, and became pastor of a Church near that city, and afterwards removed farther south. In the bitter Rebellion he has taken sides against the Government of our country.

GEORGE W. PATCH, baptized by Rev. Mr. Knowles in 1841, and after graduating at Brown University, and spending some time at Newton, and being licensed to preach by the First Church, was ordained at Wenham, Mass., where his first pastoral labors were performed. He was afterward settled at Sharon, and now for nearly seventeen years has been the laborious and earnest pastor of the Church in Marblehead. In 1864 and 1865, he occupied a seat in the Massachusetts Legislature, being elected by his fellow-townsmen, mainly with reference to the interests of temperance and liberty; his failing health leading him to accept the position.

OLIVER A. DODGE was a native of Hampton Falls, and joined this Church by letter in 1833. In 1834 he was settled as pastor of the Church in Lexington, where he died soon after.

PEARLEY P. SANDERSON, a man of excellent character and sincere piety, was settled at Beverly Farms, and has been a pastor in several other places, where he has labored with much fidelity.

JOHN CANNAN was baptized by Rev. Dr. Stow. He had been a Pedobaptist minister, and, after his union with this Church, labored as a city missionary, but soon went to his long home.

DAVID A. RICHARDSON joined by letter under Mr. Knowles's pastorate. A short time after Dr. Stow's settlement, he applied to the Church for a license to preach, which was refused. He returned to Vermont, whence he came, removed his membership to Londonderry, was licensed and ordained, and died many years ago.

BENJAMIN C. THOMAS, now a faithful missionary at Henthada, Burmah, was baptized by Dr. Stow, Oct. 28, 1838. He subsequently became a member of the Harvard-street Church, with which he is now connected. He was the founder of one or two mission schools while pursuing his studies at Newton, and

has been the instrument of great good since he commenced his labors in Burmah.

ALVAH HOVEY, D.D., baptized elsewhere, and united here by letter. On graduating at the Theological Institution at Newton, he was appointed Professor of Christian Theology, and has held that position up to this time, filling the chair with great ability. A treatise on "Miracles" has just come from his pen.

THOMAS W. CLARK, received by letter, and has been in the army as chaplain, having previously preached at Nantucket.

WILLARD P. UPHAM was baptized by Dr. Stow, April 16, 1837, and has spent most of his ministerial life as a devoted missionary among the Cherokees; but is now residing near the city of Boston.

JAMES W. CAPEN, baptized by Rev. Dr. Stow, April 5, 1838, licensed to preach by this Church, ordained in this house, and, settling in California, became an Episcopalian.

HENRY F. LANE, baptized by Dr. Stow, April 26, 1840, was licensed to preach by this Church, and has been settled in New London, N.H., North Dorchester, and Lawrence. He is now doing faithful service as pastor of the Baptist Church in Portsmouth, N.H.

ROBERT HENRY HARLOW was baptized by Dr. Stow, June 7, 1835. He has been settled at Osterville on Cape Cod, and has done some service in other places, preaching as an occasional supply. He graduated at Brown University and at Newton.

ELISHA V. GLOVER, a business man of Camden, N.J., who, feeling the necessity of a new meeting-house in a destitute part of the city, built a most commodious house of worship, in which he preaches the Gospel to an efficient Church. He was baptized by Mr. Knowles, May 6, 1827.

J. C. HARTSHORN was baptized by Rev. Mr. Knowles, graduated at Brown University and at Newton Institution. He entered the ministry, and was settled for several years at Georgetown, Mass., when failing health caused him to resort to secular business, which he now pursues in the city of Providence.

GEORGE M. CONDRON was baptized by Rev. Dr. Tucker, May

6, 1849, pursued a course of study at Rochester, and, after various labors, entered the Federal army as a chaplain, where he made himself useful to the brave men in arms.

HENRY HINCKLY, pastor of the Church in Winchester, where he was ordained in 1860, the present pastor of Baldwin Place having preached the sermon on the occasion. He was baptized by Rev. Dr. Tucker, June 5, 1849, with twenty other persons.

CHARLES C. MILLER, who has labored in the West. He was baptized by Dr. Caldicott in 1854, and ordained Feb. 1858, at Alpine, Mich.

J. JUDSON MILLER, the pastor of the Church in Somerville, baptized by Dr. Caldicott in 1855, ordained Sept. 17, 1861, and has of late been much prospered in the work of the Lord, a revival having attended his labors.

A. M. HIGGINS, baptized by Rev. Dr. Stow, March 27, 1842, graduated at Brown University and Newton Institution, licensed to preach the Gospel by this Church, July 24, 1855, ordained in this house in 1857, and has been settled in Leominster and Plaistow, where he exerted a healthful and salutary influence.

STEPHEN PILLSBURY, baptized by Dr. Stow, after hesitating long as to duty, was ordained as pastor of the Baptist Church in Dunbarton, N.H., where he now is laboring as a minister of the Gospel.

SAMUEL T. FROST was baptized by Rev. James Belcher, and feeling it his duty to enter the Gospel ministry, made application, but was discouraged by his pastor. The claims of the work led him to seek encouragement elsewhere, and he was ordained by the Free Will Baptists at Andover, N.H., but not feeling that he was in the right place among them, returned to us, and is now preaching to the Baptist Church in Lexington.

WILLIAM S. BARNES, the last of all the ministers who have gone out from us. He was baptized by Rev. Dr. Tucker, and ordained in Melrose, where he now preaches the Gospel of our Lord very acceptably.

One member of the Church, John S. Holmes, is now pursuing a course of study, preparatory to the ministry, at Rochester, N.Y.

While pastor at Baldwin Place, Dr. Stow baptized, at Federal Street, nineteen persons, among whom were Alfred Coburn, May 5, 1833, and Lyman Jewett, July 7, 1833. The former is now a pastor in New Hampshire, and the latter a beloved missionary at Nellore, India. Dr. Stow also baptized Susan R. Stone, April 22, 1836, now wife of Rev. Mr. Ward, of Assam.

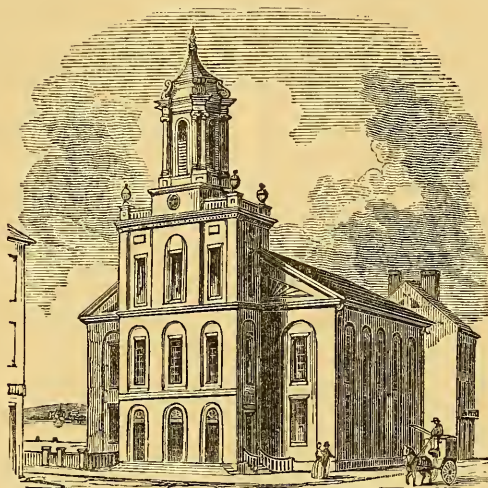
There are probably others, who, having been members of this Church, have gone into the ministry. We look upon the array of piety and talent they present as one, and not the slightest, proof of the usefulness of this body.

Time would fail me to mention even the names of the excellent laymen who have gone out from this altar, and have filled positions of trust and honor in the Church and in the world. There is scarcely a Church which has not more or less representatives of Baldwin Place in it,—Deacons Lincoln and Lewis, of Rowe Street; Smith, of Shawmut Church; Wilbur, of Bowdoin Square; Chipman and Perkins, of the Temple; Woodman, of the First Church, Charlestown; Vialle, of the Bethel; Hart, of Dudley street; Jones, of Cary Avenue Church; Hunter, of Malden; Taylor, of Union Church; Carleton, of the Central Church, Salem; Brown, of Watertown; Charter, of Somerville, and many others of pious life and hope. The Church seems to have been a great manufactory to turn out useful men and women for the cause and service of Christ; and holy persons, filling all the positions of trust in Church and State,* have gone out from this altar,—gone to bless and save the world.†

* Gov. Joseph A. Gilmore of New Hampshire was a member of Baldwin Place. Hon. J. Warren Merrill, the present mayor of Cambridge, was also a member here. Both were baptized by Dr. Stow.

† Since this discourse was delivered, several of the most aged members of the Church have gone to their reward. Among these are Miss Sarah Bumstead, who died on the 10th of April, 1865, at the age of 91 years, and Mr. Reuben T. Robinson, who died April 16, 1865, at the age of 72 years. The former of these was insane many years previous to her death; but, in her lucid moments, Baldwin-Place Church was the subject of her sweetest thoughts, and in her wanderings nothing would so quickly recall her as the name of her former sainted pastor. The latter died calmly and serenely in his house, 17 Cooper Street, beloved by all who knew him, and mourned by a large circle of friends.

This Church has been very blessed in its contributions of members to form other Churches in the city and vicinity. In 1807 it became evident that another Church, nearer that south toward which we are moving, was needed, and the Charles-



Charles-Street Church.

54
Street Church was formed. A committee consisting of Thomas Kendall, Samuel Adams, and Heman Lincoln was appointed by the South-End brethren and sisters to address a letter to this Church, asking the advice and counsel of the body. In answer, letters were granted to nineteen persons; and, on the 7th of August, they, with five from the First Church, were constituted the Third Baptist Church. The meeting-house was dedicated the same day. The house erected by the new Church is here given. It was built of brick, seventy-five feet square, exclusive of the tower. It cost \$27,000, and in the tower was placed the first bell the Baptists ever had in the city. Rev. Caleb Blood, of Shaftsbury, Vt., became pastor; and in 1812, Rev. Daniel Sharp succeeded him, and remained pastor until his death in 1853.

The relations between the Second and Third Churches were always amicable. Dr. Baldwin preached the sermon when the Third Church was formed, and also took part at the recognition of Mr. Sharp. Dr. Sharp was followed in the pastorate by Rev.

J. C. Stockbridge, and Dr. Stockbridge was succeeded, in 1862, by Rev. William Hague, D.D., as the present minister.*

When, in 1825, it became evident that another Church was needed to meet the growing wants of Boston, the old Church was ready and willing to send out her sons and daughters to assist in the formation of the Federal (now Rowe) Street Church. A preliminary meeting was held at the house of Dr.

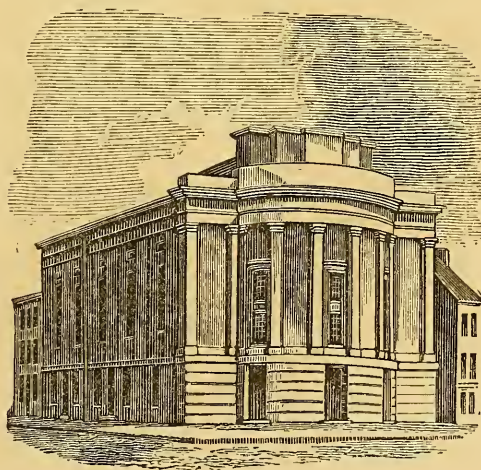


Rowe-Street Church.

Baldwin on the 25th of February: other meetings followed; and a lot of ground was secured for an edifice, the corner-

* Dr. Hague has since become pastor of Shawmut-Avenue Church.

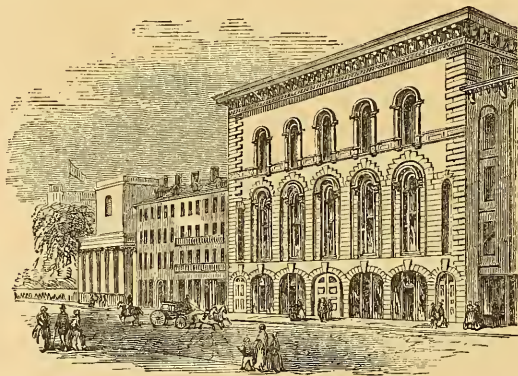
stone of which was laid Sept. 25, 1826. It was of brick, eighty-six by seventy-six feet in dimensions, and contained a hundred and fifty-one pews. The land cost \$15,348, and the house was built in shares of a hundred dollars each; two hundred shares being taken up. Dr. Baldwin did not live to lay the corner-stone and dedicate the edifice; but the people were addressed at the consecration of the house by Mr. Knowles, his successor. Of the forty-five persons organized as a Church, July 16, 1827, twenty-four were from Baldwin Place. Driven out by business, the Church removed, and in 1847 erected the fine house of which a view is here given; and the pastors have been,—Howard Malcom, G. B. Ide, Handel G. Nott, William Hague, and Baron Stow. Soon a new movement was made for another Church. The population rolling southward made it necessary that a new colony should be planted; and though it did not spring as directly from this Church as did the others, yet Baldwin Place contributed to it many valuable members; the larger number being from Federal Street and Charles Street. A few friends met, Sept. 6, 1838, at the house of John F. Edwards, and after prayer resolved to make a beginning. A room was hired over the Boylston



Harvard-street Baptist Church.

Market; and on the 27th of March, 1839, the Church was publicly recognized. In 1840 the Church removed to the Melodeon;

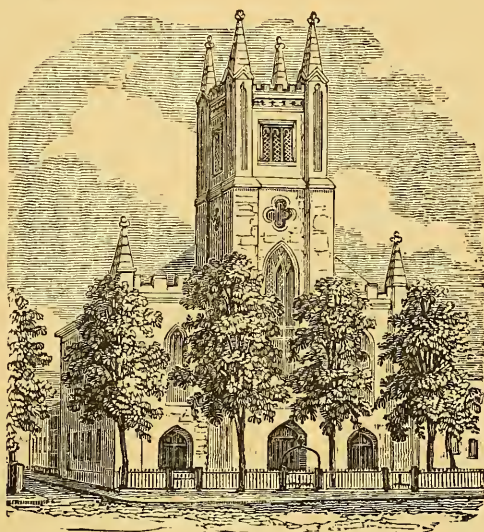
a revival of religion followed; a pastor, Rev. Robert Turnbull, D.D., was settled, the services of installation being held in Charles-Street Church. The house on the corner of Harrison Avenue and Harvard Street was erected at a cost of \$40,000, and was dedicated as the Harvard-Street Baptist Church, and Robert Turnbull, Joseph Banvard, A. H. Burlingham, D. C. Eddy, and Warren Randolph, have been pastors. The same year a delegation went from this body to assist in the formation of the Church worshipping in Tremont Temple. The old Tremont Theatre was purchased; and nineteen of our members united with others in the formation of a Church designed to furnish free seats to all who should attend, and also to take radical antimasonic and antislavery ground. The Temple was commenced in 1844, and after various struggles the present Tremont Temple was completed and dedicated to the service of God, and is one of the most beautiful and spacious halls for public gatherings on this continent. It is held by a corporation, and the Church have the free use of the audience-room on the Sabbath-day, and no charge is made for seats.



Tremont Temple.

About the same time the claims of the West End were urged; and a Church in that locality was suggested. Several able and influential brethren, among whom were Asa Wilbur and Benjamin Smith of this Church, and Moses Pond of the First Church, had several meetings, and, after much discussion and prayer, resolved to organize themselves into

a Church of our Lord Jesus Christ. A lot of land on the north side of Bowdoin Square was selected; and a substantial granite edifice, ninety-six feet in height, exclusive of the tower, and costing upwards of \$70,000, was built. The Church was constituted Sept. 17, 1840, with one hundred and thirty-seven members, of whom seventy-nine were from Baldwin-Place. R. W. Cushman, Pharellus Church, William H. Wines, J. N. Murdock, and O. T. Walker, have been pastors of the Bowdoin-Square Church.



Bowdoin-Square Church.

Besides these, the Church in Hingham, the two Churches in Somerville, the Bunker-hill Church in Charlestown, and several others in the city and out of it, have drawn largely on this venerable body.

But the history of Baldwin-Place Church in this section of the city terminates to-day. Next Sabbath we shall worship in another place, and be surrounded by other circumstances. The chapel on Canton Street, built by the Shawmut Congregational Church, and which afterwards cradled the Shawmut Baptist Church and the Church of the Unity, has been hired for a temporary home.* It will seat nearly five hundred per-

* At \$300 per annum. Services were commenced here Jan. 8, 1865. The audience the first Sabbath morning consisted of thirty-seven persons.

sons ; and, when carpeted and furnished, will be a pleasant and commodious meeting-place. In the mean while plans are being drawn for a new house of worship, which, as soon as estimates can be secured, will be presented to the public. It is proposed to commence work as soon as the opening spring will allow the spade of the laborer to upturn the earth ; and we hope, in time, to finish a Church which shall be an ornament to the city, a home for souls, and an earthly dwelling-place for God.

In leaving this spot, we do not feel that we are leaving North End without Baptist preaching and gospel ordinances ; for the Bethel Society having purchased at an expense of \$30,000 the Universalist meeting-house on the corner of Hanover and Bennett Streets, which was erected in 1838, it has been opened for the excellent seaman's chaplain, Rev. Phineas Stowe, who, since 1845, has been laboring in this city for landsmen and seamen. Thus, on the spot where John Murray preached original Universalism, and within the walls erected for Sebastian Streeter, the converts gathered by Thomas Baldwin may find a home.

The past is all registered in heaven ; the toils, the sacrifices, the whole history, of this Church, from 1743 to 1865, is all sealed up for the last day. Of the twelve pastors who have preached here, seven have passed away. Of the deacons who have officiated here, almost all have gone home ; and others are only waiting until the angel-call is heard, and they go up to the Church on high.

Brethren and fathers, how strange and eventful the times in which we live ! How august the events that are passing around us ! How little did the founders of this Church think of the scenes amid which we find ourselves to-day ! Dr. Stow, in closing his centennial discourse, July 27, 1843, remarked : " When another hundred years shall have finished their circuit, and another pastor shall stand here to add a second chapter to her history, all we, and many hundreds of our successors, shall have passed on to our eternal home. And what shall be the contents of that additional chapter ? What names and dates will supply the vacancy in that mural tablet ? Whose voice will then, in thunder-tones, proclaim here the truths of the everlasting Gospel ? Who will then, in yonder choir, sing the

praises of the most high God? Who will be the pastor of the associate Churches? What will be the condition of our country? Will she still be a Republic, free, united, intelligent, prosperous,—the beacon, to the nations, of political wisdom and moral virtue? Will Protestant Christianity then be the prevalent religion of the land? Will slavery, that foul offence against both God and man, be effectually and forever abolished?" Not one hundred years, but less than one-fourth of that time, has rolled away; and the old Church has put on her garments, taken her staff, and prepared to depart to another field of usefulness. Less than a quarter of a century has gone; and the preacher of that centennial sermon has entered another field, and the Church has had five pastors since then! Less than a quarter of a century has rolled away; and every Baptist pastor in the city at that time, with one exception,* has vacated his pulpit; and most of the Churches have changed pastors repeatedly! Less than a quarter of a century has expired, and the Republic has been convulsed with the most stupendous civil war the world has ever seen, the States have been rent asunder, and all the hopes of Constitutional liberty have been placed in peril! Less than a quarter of a century has been added to the returnless past, and "slavery, that foul offence against God and man," has received its death-blow; and, while we are gathering strength for our departure to a new field of labor, the land is rocking with the joy felt on the passage of the Constitutional Amendment that blots the system out forever! Who, on the twenty-seventh day of July, 1843, would have dared predict such changes? Who then would have deemed such a war within the bounds of possibility? Who would have dreamed of the extinction of slavery in a sea of blood? The mind of the preacher on that occasion seemed to struggle with the idea, that, in a century, God might work some great change, that some mighty events would startle the globe; but no one here that day dreamed of what we see. History has been written a volume in a month. Events have crowded upon each other thick and fast, until we stand appalled at the magnitude of the procession of changes.

* Dr. Neale of the First Church, settled in 1837.

And the future — what shall it be? — the future of this Church, the future of Boston, the future of America? Events ripen so fast, that we cannot look forward a century. A single decade, — a single year, — how full it seems of change, commotion, revolution! What revolutions in human condition! What changes in the opinions of men! What strides of science! What advancement of art! What triumphs of intellect!

And now we shut the book, and close the record. Prepare ye for the arduous work before you. The field in which the new house is to be built is far from here; and it will be with difficulty that some of you can get there. But one thing we ask of you to-night. Go on with us, whatever may be the inconvenience, until the Church finds a resting-place and a lodgement in its new home. Do not falter in the hour of peril. The Church has voted to remove: forsake her not until she shall enter the Land of Promise. It will be a sacrifice; but we have a right to ask it of you. For Zion's sake; for the old Church, who took you in when you were converted; for Christ's sake, — make what sacrifice is demanded in this enterprise. We cannot, while removing, afford to lose the prayers, the faith, the labors, or the contributions, of one single member. Let this be the earnest Christian determination of all, — that, come what will, Baldwin-Place Church shall not be abandoned until its new edifice is built, and its future is secured.*

* The society was so successful in making arrangements, that a lot of land of ample size was secured on the corner of Warren Avenue and Canton Street, and the building was commenced on the 23d of May, 1865. The house is in Norman-Gothic style of architecture, 113 feet long, and 110 feet wide in the transepts. A tower and spire ornamental in appearance will grace the north-east corner. The materials will be brick, with brown-stone trimmings. The interior will be finished in black walnut and chestnut combined. The ceiling will be finished with the clear-story, and the whole will be lighted with tinted and ground glass. It is expected that the house will seat about 1200 persons, and with the land will cost about \$90,000. It is expected that the corner-stone will be laid about the first of July, and that the edifice will be completed in about one year from the date of its commencement, while some hopes are cherished that the lecture-room may be ready for occupancy by Christmas of the present year. The building committee consists of Messrs. William E. Smith, A. G. Stimson, J. E. Daniels, Thomas Mair, Joseph Sawyer, and C. A. Vialle.

And now, farewell! Farewell to these hallowed walls, to these precious associations, to these tender scenes! And yet the Church does not die. We have nothing here but bricks, mortar, and beams. The Church has a future. "Through death to life" is the history of men, churches, and nations. Things that die, die to live again.

"The star is not extinguished when it sets
Upon the dull horizon: it but goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

"The river is not lost when o'er the rock
It pours its flood into the abyss below:
Its scattered force regathering from the shock,
It hastens onward with yet fuller flow.

"The bright sun dies not when the shadowing orb
Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
Will burst undimmed into the joy of day.

"The fine gold has not perished when the flame
Seizes upon it with consuming glow:
In freshened splendor it comes forth anew
To sparkle on the monarch's throne or brow.

"Thus nothing dies, or only dies to live:
Star, stream, sun, flower, the dewdrop, and the gold,—
Each goodly thing, instinct with buoyant hope,—
Hastes to put on its purer, finer mould."

Through this separation, this sundering of ties, this breaking up of affections, comes the prolonged life and continued history of the old Church. Whatever may become of this venerable structure, Baldwin-Place Church will live,—live when we are dead.

Where are the godly men who once ministered at this altar, bore the burdens of the Church, or were pillars in the house of God? Where are the men whose names you love to hear,—Ensign Lincoln, Jacob Hiler, Jonathan Carleton, Edward Smith, Ezra Chamberlain, Ezra Eaton, and many others of pre-

cious faith? DEAD; but the Church lives! And how soon Heman Lincoln, who remembers well when there were but two Baptist Churches in this city, and Jonathan Loring, who was born in 1785, and many other of the aged saints, will be before the throne of God!—but the Church will live. God is in her history, and he gives her immortality.

“Glorious things are spoken of thee, O city of God! I will make mention of Rahab and Babylon to them that love thee. Behold Philistia and Tyre, with Ethiopia! this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there. All my springs are in thee.”

A P P E N D I X .

BALDWIN-PLACE CHURCH property having been sold to a corporation of gentlemen, to be known as the "Baldwin-Place Home for Little Wanderers," memorial services were held on Sunday and Monday, Feb. 12 and 13, 1865. On Sunday afternoon, the Lord's Supper was administered to a large company of past and present members of the church. Baron Stow, D.D., broke the bread, assisted by Rev. Stephen Remington, the late pastor, and Rev. Daniel C. Eddy, D.D., the present pastor.

At the close of the service, the hand of Church-fellowship was extended to the last person baptized in the house; and addresses were made by Rev. Stephen Remington, Hon. Heman Lincoln, Rev. George Carleton, Edward Chamberlain, Jonathan Loring, A. G. Stimson, and others. The service was tender, solemn, and memorable.

On Sunday evening, the exercise was opened by the singing of the following hymn, written by Gen. B. F. Edmands, for forty years connected with the choir:—

We venerate the house
Our fathers reared to God;
In which, in days of yore,
He fixed his blest abode.
What glories are described of old!
What wonders are of Zion told!

From habitations near
Came up a numerous train,
Who found rich blessings here
Which filled their homes again;
For grace, and faith, and mighty love
Revealing to them life above.

In these our later times
Thy dealings, Lord, ordain:
Thy children's homes shall be
Far from this sacred fane:
Thy will directs, we leave its walls,
And Charity approves the calls.

Though oft, in foregone time
Thy special presence came
To these thy holy courts,
Here to record thy name,
Yet thus, where'er thy saints convene,
There they will meet the Almighty King.

O Lord of Hosts! how prized
 Thy tabernacles are,
 By all the pious throngs
 Who pay their service there!
 Where Faith, bright seraph, points the way
 To realms of everlasting day.

The memorial sermon was then preached by the pastor; Rev. R. H. Neale, D.D., of the First Church, and Rev. J. D. Fulton, of Tremont Temple, offered prayers; and the benediction was pronounced by Rev. Stephen Remington.

On Monday afternoon, a large congregation filled the spacious house. Rev. J. Warren Eaton, a former member, read the Scriptures; Rev. T. O. Walker, of Bowdoin Square, offered prayer; and addresses were made by Rev. S. Remington, N. O. Hart, of Roxbury, J. Loring, Taylor, and Clapp, of Cambridge, Loring, of Rowe Street, Wilbur, of Bowdoin Square, Stimson and Caswell, of Baldwin Place, Rev. A. M. Higgins, a former member, the pastor, and others. It was ascertained that there were present at this service twenty-five persons who had been baptized by Rev. Dr. Baldwin, twenty-nine by Rev. Mr. Knowles, ninety-one by Rev. Dr. Stow, and sixteen by Rev. Dr. Tucker. The exercises were closed by the singing of a hymn by the congregation, and the benediction by Rev. Dr. Smith, of Newton. The friends then repaired to the vestry, and partook of a collation which had been provided. Two or three hours were spent in the most agreeable manner.

In the evening, the house was again filled. Rev. J. C. Stockbridge, D.D., read the Scriptures. Rev. J. Tilson, of Hingham, offered prayer. The following hymn, written for the occasion by Rev. S. D. Phelps, D.D., was sung.

What holy memories, Lord, to-day
 Cluster within these ancient walls,
 Where oft our fathers met to pray,
 And hear the Gospel's trumpet-calls!

Here rose their grateful praise to heaven,
 Here came the Spirit with the Word:
 Manna divine to saints was given;
 And sinners found by faith the Lord.

In glory now are precious throngs
 Who saw the cross, and bore it here;
 In scenes of trial sang their songs,
 In rapt communion dropped a tear.

Children of this dear mother's name,
 If yet around the sacred place,
 Or other fields their labor claim,
 O Father, bless with richest grace!

Farewell, sweet spot of loved renown!
 Thy name shall hallow still our home:
 Saviour, go with us, bless, and crown
 With brighter glories years to come!

The pastor then read the following letter from Rev. Dr. Stow, who was prevented from being present on account of illness.

MY DEAR BRETHREN AND FRIENDS,—I feel it a severe affliction that I cannot be present, and participate in the farewell services which you, this evening, conclude. And yet, perhaps, it is well that I am detained; for those services, with their multiplied associations, would make a draft upon my sensibilities which I might be ill able to bear. I can easily conceive, that, to many of you, the occasion must be one of great tenderness and solemnity. Probably some of you can understand why it would be to me profoundly suggestive and heart-touching. Fifteen years and eight months I was there as pastor, surrounded and sustained by a faithful band of co-laborers. It was, from beginning to end, a period of severe toil; but it was not less a period of sweet enjoyment. My memory is charged with the facts, and every review mellows my heart with emotion. Hardly, in my present physical condition, should I have strength to endure the rush of reminiscences which, were I to be with you this evening, would surely come up with overwhelming force. May the Saviour be present by his promised Comforter, directing thought, feeling, and utterance, and making the whole service conducive to your spiritual benefit! Let none bid adieu to a spot hallowed by such sacred memories, till they shall have consecrated themselves anew to Him who loved them, and gave himself for them! The first service in that house was prayer; its very walls are redolent of the prayers of fifty-four years: let the final service be prayer!

Perhaps a few personal recollections may not be unacceptable.

Coming direct from my New-Hampshire home, one hundred miles away, I first entered Boston, June 19, 1822, and stopped with Dr. Baldwin, then residing in the large wooden house at the north-west corner of Portland and Hanover Streets. To see that godly veteran had long been my desire. When he resided in Canaan, N.H., he had often preached in my native town; and I had heard the older people speak warmly of his sermons in private dwellings, in barns, and in orchards, and of his baptizing the converted in streams, which had to me, on that account, a special sacredness. I had read every thing from his pen that came in my way, and especially the quarterly numbers of the "Massachusetts Baptist Missionary Magazine," of which, for many years, he was sole editor. One of his printed sermons, read by my father to his family on a sabbath evening, made a deep impression upon my mind, and was never forgotten.

The man of God, upon whose hospitality I had no claim, gave me a cordial welcome, and assigned me what he pleasantly called "The

prophet's chamber." To him, and the late Ensign Lincoln, both of precious memory, I was indebted for means to defray the expense of my passage in the schooner "Reaper," Capt. Percival, to Baltimore, on my way to enter the Columbian College at Washington. Brother Lewis E. Caswell, then keeping a shoe-store in Union Street, interested himself for me, and, besides other favors, gave me a book, "Jones on the Trinity," which I still have, and cherish as a memento of appreciated kindness. The Rev. Joseph Elliot, whom I had known in the country, was then pastor of the Dudley-street Church in Roxbury; and I walked out to see him and acknowledge some tokens of his generosity. The long road, now Washington Street, was then called, in different sections, by different names,—as Cornhill, Marlborough Street, Newbury Street, Orange Street, &c. The book-stores of Samuel T. Armstrong, Lincoln and Edmands, Manning and Loring, were to me objects of interest, for I had read many a book with their imprint. I looked long at the Old South Church; for I knew its history in connection with the American Revolution. As I passed onward, I was interested in the signs on shops and stores, and noted especially the frequency of one,—“Licensed to keep and sell gunpowder.” Beyond Boylston Market, the buildings were mostly of wood, and scattered. Much of the space was devoted to vegetable and flower gardens, with shrubbery and fruit-trees. In what is now Ward Eleven, a city in itself, there was but one street; and the dwellings were very few. The South Cove, on the one side, and Back Bay on the other, were visible for a long distance. There was the isthmus; and I thought of Charles Wesley's hymn,—

“Lo! on a narrow neck of land,”

but, as I could see across the waters on either side, I could not exactly add, —

“’Twixt two unbounded seas I stand.”

As it was then high tide, I noticed at one point that the water on each side came nearly up to the rude fence. In the pastures were masses of conglomerate rock, or pudding stone, and clumps of barberry-bushes and other shrubs. Little did I then dream that “the Neck” would, in two scores of years, receive such a dilatation, and have lavished upon it such an outlay, for the homes of a swarming population. Roxbury was then too far off for “annexation;” now she is too near for her long to avoid that result. As I looked over the expanse of Back Bay, and marked the long line of beach, there was no prophecy indicating that the Second Baptist Church, nestled at the foot of Copp’s Hill,

would ever be transferred to a point then far out from the shore, and deeply buried in tide-water.

I had heard of Dr. Baldwin's theory, that "the way to learn to preach is to preach," but did not suppose he would call for a specimen of my proficiency. That thing, however, he did in his own peculiar way. On Friday morning, he inquired if I had ever preached: my answer was, "I have *tried* a few times."—"Well," said he, "did you not succeed? This evening will be our weekly lecture; and I wish you to give them a plain New-Hampshire talk, such as I used to give the folks up among your native hills. We are a plain people; and you need not be afraid." I had then more confidence in my ability to preach than I now have, and required not much urging in that direction. As the vestry, on the south side of the narrow court, since widened into Baldwin Place, was small and inconvenient, the service was held in the house which you are now vacating; and I stood at the communion-table. My text was, Matt. xvi. 26: "What is a man profited, if he shall gain the whole world, and lose his own soul?" Like most other beginners, I was not dismayed at the greatness of my subject. I was favored with "liberty," and had good attention; but it did not once occur to me how presumptuous I was in venturing to stand in the place of the great Baptist apostle of New England. Those who remember him will understand me, when I say, that, in two days, I had seen enough of his meek gentleness and paternal cordiality to make me unembarrassed by his presence. At the close of the service, he put his hand upon my head, and blandly said, "My young brother, you have a good voice. Go to Washington, and let Dr. Staughton tutor it a while; and I guess you will make a preacher."

My college room-mate, James D. Knowles, and myself, were guests at Dr. Baldwin's in August, 1825. On the sabbath, August 21, Mr. Knowles preached in the morning, and Dr. Baldwin in the afternoon,—his last sermon in Boston. That evening Dr. Baldwin bade us good-night, and retired early, saying he must meet Deacon Bacheller and wife, of Lynn, at the steamboat-wharf, by half-past three the next morning. We heard the carriage at the door before daylight, and soon it bore away the good man and his wife, to return the following week under greatly changed conditions. The next Friday evening, I preached the lecture in the Second Church, and was introduced to several members, who, seven years afterwards, welcomed me as pastor. I was stopping with Deacon Heman Lincoln, then residing in Lynde Street, when, at the hour of breakfast, news came of the sudden decease, on the 29th, of Dr. Baldwin, at Waterville, Me. As the steamer, bearing his remains, came up the bay, the bells of the city were tolled, and the

crowd on the wharf was immense. The impression of that scene is deep and ineffaceable in my memory. Boston, has since paid funeral honors to many a great man departed ; but over no one have so many tears of affectionate grief been shed. Goodness commands a deeper heart-homage than greatness.

During the ministry of Mr. Knowles as your pastor, I was often in Boston, and preached for him many a sermon. From our earliest acquaintance we had been intimate. Few knew him so well as myself. Hundreds admired him for his superior talent, his pure taste, his literary culture, and his refinement of manners ; but only those whom he admitted to his confidence understood the warmth of his heart. With the appearance of cold reserve and self-satisfaction, he was really one of the most simple-hearted and child-like of men. Luther Rice once said of him, in my hearing, "I could never get beneath his jacket." That was probably the feeling of many ; but it was not true of all. He was far from demonstrative with his affections ; but he was kind in spirit, and remarkably lenient in his judgment of others. I have never known the man whom I loved more, or who proved himself, on long acquaintance, worthy of greater respect.

In February, 1832, I assisted him a whole week in a protracted meeting. The streets were almost impassable from the depth of the snow ; but the attendance was good. The meetings were held principally in the vestry, and, as the pastor was not in good health, were chiefly under my direction. Prayer was heard, and good was done ; but the apparent results were not large.

Early in the following autumn, soon after the resignation of Mr. Knowles, I was invited by a committee to preach a few weeks in Baldwin Place, apparently as a supply, but, as I well understood, with reference to something further. I was then pastor of the Middle-street Church in Portsmouth, N.H. ; and my sense of justice to that dear people forbade my compliance with *such* a request, and I simply declined it. A few weeks afterwards, an invitation came from both the Church and society to become their pastor. That I could honorably accept ; and my affirmative answer was promptly given. My first sermon was the weekly lecture in the vestry, Nov. 2, 1832, from Ps. lxxxv. 6 : "Wilt thou not revive us again, that thy people may rejoice in thee?" The sermon was intended as a key-note of my ministry in that place, as it had been in my previous pastorate ; and many of you are aware how conformable to it were my labors. My first residence was at 39 Charter Street, in a house owned and long occupied by Deacon Joseph Woodcock. My first funeral was of a child of Lewis Smith, in Prince Street. The first couple I married was Samuel Parks and Eliza S. Fuller, in Portland Street.

At the time of my settlement, the northern part of the city contained very few foreigners. The nearest Roman-Catholic place of worship was in Franklin Street. The population was dense; and, though not of the wealthier classes, they were of the kind most easily reached by evangelical influences. The congregation was remarkably homogeneous. There were no aristocratic families. None were above attending a vestry meeting. It was refreshing to see how general and how cordial was the feeling of social equality. To the prevalence of that feeling I attribute, under God, much of my success in that field. I had no temptation to cater to the taste of any particular class: all were about on a level; and every sermon, like the scythe of a mower, might shave the ground.

Very few of my hearers resided south of a line running from Long Wharf through State, Court, and Cambridge Streets, to Cambridge Bridge. When the house was the fullest, from 1834 to 1845, the great body of my people resided north of Elm and Portland Streets. I probably had then more Americans every sabbath than can now be found in the First Ward.

When I commenced my labors, the deacons were Edward Smith, Jacob Hiler, Ezra Chamberlain, Samuel Beal, Benjamin Kimball, and Benjamin Smith, all good men and true. Of these, two survive, having their membership in other Churches. Subsequently, two others were elected. I delight to remember the many who were then active in the Church, ready co-workers with the pastor. Hardly shall I disparage the brethren if I speak in strong terms of the piety, steadfastness, and holy consistency of a large body of female members. Might it not seem invidious, I could, from memory, give the names of a hundred, mostly baptized by Dr. Baldwin, and trained by him in doctrinal belief and in ways of holy living. I can understand the apostle when he speaks of godly women who labored with him in the Gospel. But the brethren were not deficient. They stood by me, and encouraged me in my spiritual work; and I remember with gratitude their zealous, useful fidelities.

When I entered upon the charge of the Church, its membership was four hundred and seventy-nine. In the next ten years, three hundred and forty-eight were dismissed, mostly to form new Churches. Yet, at the end of ten years, the membership was eight hundred and sixty-one. In that period we had three revivals of great power. The most memorable one was in 1838, for it was most decidedly marked as the product of the Holy Spirit. Many still remember and will never forget that hallowed evening of Dec. 31, 1837, when, under a sermon,—the union lecture of the four Churches,—more than a hundred

were awakened, who subsequently related their experience of sovereign grace, and were baptized. The strength added to the Church by that revival was greater than by any other, except by the one in 1803-4.

Since my retirement from the pastorate in Baldwin Place, I have often been called to officiate at the funerals of the more aged members. I could render the service with heart. I knew their history; I knew the depths of their experience; I could bear intelligent testimony to their worth. Of the many who drew from me a promise, that, if within reach, I would perform for them that final service, only a very few remain, waiting their Lord's time to pass over the river, and join the great multitude on the shining shore. The prospect of re-union with so many of that dear Church in the better land is to me inspiring and glorious. My heart would fain give their names. But, no: I must forbear; for I might omit some precious ones of whom the world was not worthy. They are all registered in the Lamb's Book of Life.

The Baldwin-Place Church, as I have known it, has been distinguished for union of the body. I doubt if any Church of equal numbers has been more closely united than this has been since the settlement of Dr. Baldwin, nearly seventy-five years ago. Its harmony in all that period has seldom been seriously disturbed. Differences of opinion have been superficial, and quickly adjusted. The spirit of peace—"the unity of the spirit in the bond of peace"—has been strong and predominant. If ever brethren contended, they did it awkwardly; for they knew not how to quarrel. I have often wondered at the tenacity of their union. Knowing well the strength of the Democratic element, I have observed with admiration the Christian cordiality with which the minority would submit to a decision, patiently acquiescing, even when they were not convinced. Much of their prosperity has been owing to their harmony. Their decline has not, in the least, been attributable to internal causes. They have held together and worked together in brotherly love.

There has been special attention to corrective discipline. Regard has been had to the purity of the Church. Scandals have been promptly noted and reprehended. Some things tolerated in other Churches have ever been in this Church subject to animadversion. If any may have thought her discipline sometimes too stringent, none have charged it with favoritism or partiality. By acting promptly, she has cleared herself from reproach, and vindicated the cause of truth and good morals. Where evidence of contrition was apparent, no Church was ever more forgiving or ready to welcome back the censured.

The liberality of the Baldwin-Place Church is worthy of mention. Knowing the limitations of their pecuniary ability, I was often amazed

at the ease with which they could raise generous contributions for necessary purposes. In other Churches, often the few give largely, and many give nothing. In Baldwin Place, none gave largely, but many gave something; and thus aggregates frequently exceeded my anticipations. Such giving I regarded as healthful to the Church. It is the Gospel rule, — *every one according to ability*.

As I knew the Church, it was, by the grace of God, eminent for spirituality. The great majority of the members maintained habitual devotion. Family altars were numerous. Prayer-meetings were such in reality as well as in name. The prayers of that people were all along my comfort and support. The number of those who walked with God was large; and I felt as if I were among those who willingly were “strangers and pilgrims on the earth.”

Now that the Church is about to strike its tent and remove, the new pastor can hardly feel as I should, were I the leader in the migration. He cannot understand how much must be left behind. I should cling strongly to that portion of the precious flock, and have many a heart-ache before I could bid them adieu. But Providence has wisely and graciously ordered the whole matter. Some must go; others cannot. It is well that the leader in the enterprise is free to work for the good of the Christian cause, and, while he deals tenderly with all, is not unduly restrained by personal attachments. Since I ceased to be pastor in Baldwin Place, I have scrupulously avoided alluring away its members. Now that many will be compelled to seek new homes, how gladly should I welcome them into the fold where I am the overseer!

Brethren and friends, my heart is full, and I could write indefinitely; but I must not monopolize your attention. I feel tenderly under the melting reminiscences called up by the occasion. When quite young, I read in Ossian, that “the memory of joys past is like the music of Caryl, pleasant, but mournful to the soul.” Such is my state of mind. The review is *pleasant* because it pertains to *joys*; it is *mournful* because those *joys are past*. But, blessed be the God of all grace, there are joys to come. We are going, in rapid succession, to a home where no changes bring sadness to the heart; where no separations lacerate the sensibilities; where all the good will be together, and remain together forever, one consolidated Church. Let us unweariedly perform our allotted service, and patiently wait for the setting of our sun, and steadfastly hope for the promised rest! These tearful partings are only for a season. The children of God never see one another for the last time. And, best of all, the Master says, “Yet a little while, and ye shall see ME.”

"A little while" to wear the robe of sadness,
 And toil with weary step through miry ways,
 Then to pour forth the fragrant oil of gladness,
 And clasp the girdle round the robe of praise.

"A little while," 'midst shadow and illusion,
 To strive, by faith, love's mysteries to spell,
 Then read each dark enigma's bright solution,
 And hail sight's verdict, "He doth all things well."

In fraternal sympathy with you all,

BARON STOW.

HARRISON AVENUE, 13th February, 1865.

Addresses were then made by Rev. Dr. Neale, Rev. J. Tilson, Hon. J. Warren Merrill, Deacon J. Loring, Rev. Henry Hinkley, a former member, and others.

At nine o'clock, Rev. Samuel F. Smith, D.D., once a member, addressed the assembly, and read the following poem.

Dear is each well-remembered face
 Laid up in Memory's shrine;
 No scene will drive them from their place,
 Or dim one precious line:
 We linger, chained by love, to-day,
 Amid the hallowed past,
 And weep, as mournfully we say,
 This hour must be the last.

Here were our early footsteps brought;
 And here, in riper years,
 Our hearts, with joy or sorrow fraught,
 Burdened with doubts and fears,
 Like rivers swollen with floods in spring,
 Gushed with repentant grief,
 Or felt the power of grace to bring
 The needed, sweet relief.

Here pilgrims came, with weary feet,
 And sat in pious trust,
 And left — their pilgrimage complete —
 The memory of the just.
 We linger in the places where
 Their honored footsteps trod,
 And trace the path of faith and prayer,
 By which they passed to God.

Here we have pledged the solemn vow,
 To him who reigns above;
 Here learned in humble faith to bow
 To him whose name is love;

Here have we stood, a grateful band,
 Nor sought such bonds to part;
 Dear every brother's faithful hand,
 Each sister's loving heart.

As pilgrims — doomed awhile to roam
 On some far-distant shore,
 Returned to seek their early home,
 Their well-known cottage-door —
 Mourn for the friends of earlier times,
 For many an honored head;
 Some fled, long since, to other climes,
 Some sleeping with the dead;

Some rifled of their youthful bloom,
 White rose-leaves on their brow;
 Some shadowed o'er by clouds of gloom, —
 (Alas, how altered now!)
 We seek the friends to memory dear —
 How many seek in vain!
 Oh! who will bring our loved ones here,
 Just as they were, again?

Gone, but not lost; in nobler spheres,
 Redeemed and saved they shine;
 Each hand a palm of glory bears,
 Each brow, a light divine;
 And we on earth, and they above,
 Led by one Shepherd's hand,
 Encircled by one wreath of love,
 Form still one blessed band.

'Tis done: we leave the hallowed ground,
 But keep what grace has done;
 The rushing tide of life has found
 New victories to be won.
 But, temple where the saints have prayed,
 Where God has deigned to dwell, —
 How shall we let thy glory fade?
 How shall we say "Farewell"?

How shall we leave the sacred shrine,
 Where once our fathers trod?
 How darken here the light divine
 Of those who walked with God?
 With quivering lip, with tearful eye,
 With calm but bleeding heart,
 We sit in mournful sympathy,
 And breathe the word, "*Depart.*"

But yonder springs in joyous light,
 A temple high and pure:
 The tenants, clad in raiment bright,
 Shall leave its courts no more.

No night shall darken o'er its wall,
 No sigh with anthems blend,
 No mourner weep, no shadow fall:
 Its worship never end.

There they that sowed in faith and tears
 Shall reap in endless joy;
 And saints from all the varied years
 Shall find one glad employ;
 Cemented by one bond of love,
 Striking one heavenly strain,
 Our members all shall meet above,
 BALDWIN-PLACE CHURCH again.

Henry S. Washburn, Esq., then arose, and said he was not a past member, but his heart was touched by the spirit of the occasion; and closed as follows:—

We are waiting, while we linger,
 For one tender farewell more;
 We are waiting, while the echoes
 Now are dying on the shore;
 We are waiting, as the cable
 Now is loosed from off the strand,
 'Twixt the altar and the portals,
 We are waiting, hand in hand.

Through the rustling of the pinions
 Of angelic hosts we go,—
 They who bore with us the burden
 Of this weary march below.
 Clinging to the cross, still closer,
 While our yearning bosoms swell,—
 We will whisper, oh! beloved,
 Now, our parting word, FAREWELL!

The concluding prayer was offered by the very venerable Deacon Loring, for sixty-one years a worshipper on this spot; and the benediction was pronounced by the pastor. The whole occasion was one of sweet and tender interest, and made memorable the last days of Baldwin-Place Church in its early home.





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